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the intolerance of nationalism with a program of brotherhood. Give us courage to support our convictions. Consecrate our lives to the coming of Thy Kingdom. Give us peace in our time, O, Lord. Amen.

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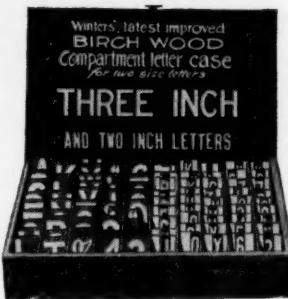
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THE EDITOR'S DRAWER

Dr. Robertson Dies

To the deaths mentioned on the editorial pages I must add that of Dr. A. T. Robertson, distinguished Greek scholar and Professor in the Southern Baptist Theological Seminary. Dr. Robertson was always a friend of *Church Management* and we were permitted to publish much of his original material. Always active, always devout, his influence will be missed in the circles of church and scholarship.

* * *

And now for an apology. In the October issue we used a sermon by George A. Buttrick entitled "Doubt Diversified with Love." We should have mentioned that this sermon will appear in a volume by Dr. Buttrick to be published shortly by Charles Scribner's Sons. The title of the book will be *The Christian Fact and Modern Doubt*. It was through the courtesy of the publisher that we were permitted to give advance publication of this sermon.

WILLIAM H. LEACH



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PULPITGRAMS

By Alfred Jennings Funnell

The word, sincere, is one of the most significant in the English language.

Like most words of character, it has a history—and rich indeed is that history!

It comes probably from the Latin, though its origin is somewhat uncertain.

Our English word, sincere, is exactly the same as the French sincere and means the same.

It means:

1st. Pure; unmixed; unadulterated.
2nd. Whole; sound; perfect.

3rd. Being in reality what it appears to be; not falsely assumed; genuine; true; real.

4th. Honest; free from hypocrisy or dissimulation; straight-forward.

5th. Virtuous; morally blameless.

The synonyms are: Honest, unfeigned, real, true unaffected, frank, upright.

• • •

Take your dictionary sometime and trace this word back to its beginning, that is, just as far as the best dictionary is able to carry you in that direction.

Then try to make a sincere application of the deep meaning to your own sincerity.

Says Tolleston: "Sincerity is to speak as we think, to do as we pretend and profess, to perform what we purpose, and really to be what we would seem and appear to be."

• • •

One naturally wonders just what would happen if—one were to always speak as he thinks—Oh, boy, the fire would actually fly in some instances—hell would be cut loose, and one would need to "fold his tent" and betake himself to greener pastures immediately—or sooner?

And yet, why not speak as one thinks?

Why not take a position and stand by it?

Why not always and everywhere state the facts as they are?

Why not be honest in conviction and vocalize what you believe to be right?

Of course, one should speak always in kindness. The voice should be modulated, and the tones should be harmonious.

There is by far too much show and pretension in the world.

We assume to be what we are not.

We try to make people believe that we possess "gold"—when we simply have a good share of "brass."

Says Longfellow: "You know I say just what I think, and nothing more, nor less. I cannot say one thing and mean another."

Confucius said: "Sincerity and truth are the basis of every virtue."

• • *

Of course, one may seem to be perfectly sincere and honest, and, at the same time, say and do the wrong thing.

Be sure you are right, then go ahead.

One may be sincere in his thought that he is eating edible mushrooms—and be eating poisonous fungi.

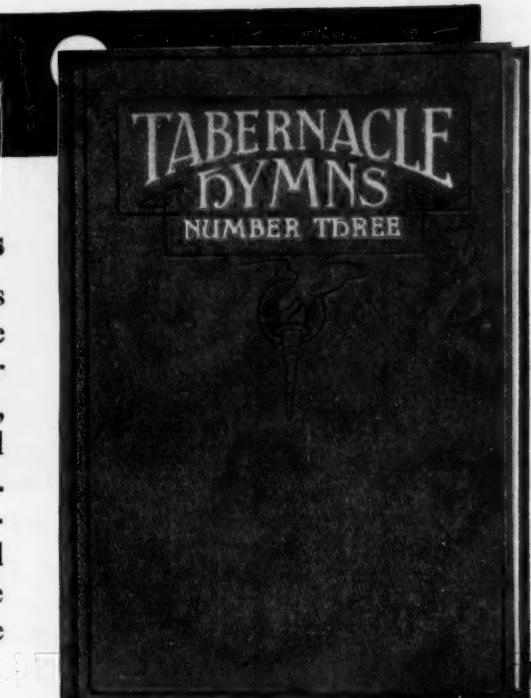
In that case, sincerity is making a bid for death and a funeral.

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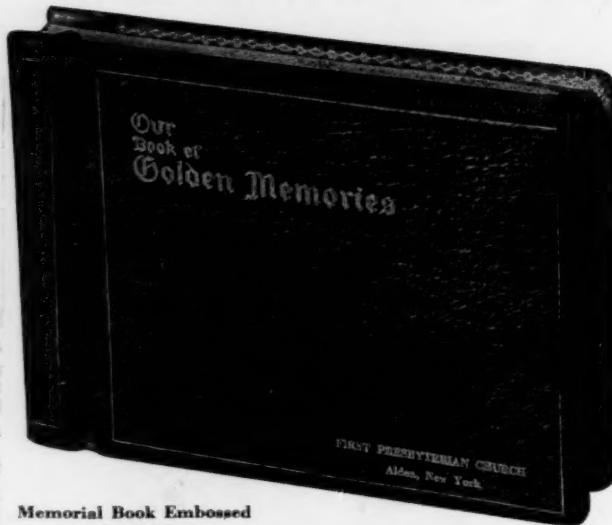
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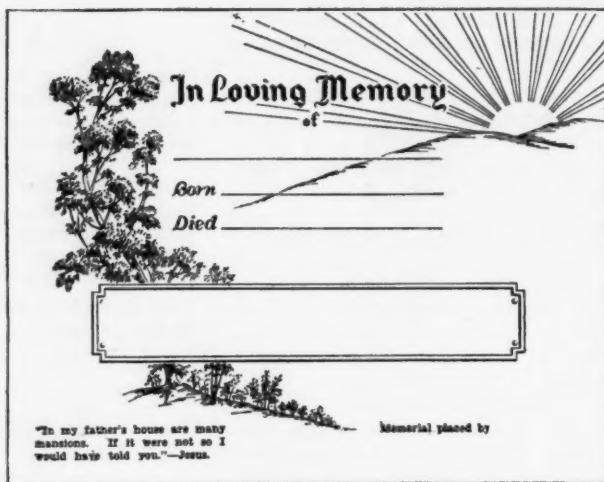
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CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK
Edited by WILLIAM H. LEACH

VOLUME XI
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NOVEMBER, 1934

The Preacher and Special Privileges

By S. P. Franklin, University of Pittsburgh

Do you accept ministerial discounts? Are your green fees paid by some one else? Do you travel at half fare? Does your family get free medical service? Well, so do others. But there is an ethical question involved. Let Professor Franklin present it.

COTTON MATHER once said: "If ministers in this country from the very beginning of it might have their complaints heard, they would complain of extreme temptation attending them in the business of their maintenance. . . . The people have many times been content that their pastors be accounted rather the stars than the lamps of the churches provided, like the stars, they would shine without the supply of any earthly contributions unto them." If Mather could live today, he would have considerable reason for rejoicing in the eradication of certain evils which attended the old system of ministerial support. He lived at a period when the clergy were supported generally by a compulsory religious tax. Isaac Backus, a prominent New England clergyman of the 18th century, has briefly stated the situation that existed under the system of a tax-supported ministry as follows: "The minister contracts with his people for a certain stipend which is usually but small and very indefinitely paid. The minister indeed has a Remedy at Law against Defaulters, but if he should sue any of his Parish, he bids adieu to his preaching at that place." Many clergymen in those days therefore faced the alternative of starving in the name of the Lord or of living in the name of the law, an exceedingly difficult choice to make. Some who were thus "driven to straits and sufferings" turned to this "Remedy at Law." Many who could not pay the religious tax were imprisoned. From others their lands, live

stock, household goods, and other possessions were taken and sold to meet this obligation.

The situation for the clergy in certain states, especially Virginia and Maryland, was further complicated by the fact that they were paid in tobacco. In addition to the fact that the income at best was inadequate, the farmers were accused of setting aside the poorest quality of tobacco for their preachers. The clergymen furthermore complained that their tobacco sold for much less than that of others in the market. The legislature of Maryland in 1728 did not improve the situation when it gave the farmer the choice of paying the preacher in tobacco or in cash at ten shillings per hundred-weight. This gave him the option of paying the minister in the medium which was cheapest at the time. Thus in years when tobacco was high, he was paid the lower legal price in money and in years when it sold for ten shillings per hundredweight, he was paid in tobacco.

Glebes or small tracts of land in some cases were regularly provided by law in the parishes. But just as the ministers were given inferior tobacco, worthless land was frequently selected for this use and from such glebes they received no benefit.²

These were some of the extreme temptations of the period of a tax-supported clergy to which Mather referred. Under

this system the minister was inadequately paid and these conditions under which he labored for his support made his position as moral and spiritual leader in the community equally hazardous.

Because of these conditions the public religious tax as a means of support of the church and clergy was not satisfactory and was soon to be displaced by that of volunteer support by church members and other interested friends.

Under this volunteer system both the church and the clergy have been more adequately provided for than in the days of the religious tax and certain evils which attended the collection of the religious tax have been left behind. More subtle, perhaps, but none the less detrimental are certain other customs and practices existing today which have grown out of our present volunteer system. One rather definite result is that of the placing of ministers in a privileged class especially with reference to financial considerations and certain other special courtesies. When the volunteer system displaced that of the maintenance of the clergy by means of a public tax, the way was opened for contributions not only of money but of a great variety of products such as these good people had to give. The minister was placed in line to receive any and all contributions and could not gracefully refuse even those things for which he had

¹Magnalia (edition 1853), II, 491-493.

²New England, II, 250.

³For a thorough study of these conditions consult: Osgood, H. L., "The American Colonies in the Eighteenth Century," Vol. 3, Pages 12-14, 96-102.

no particular need. Many with ulterior motives soon recognized this as an excellent opportunity to take advantage of those who officially represented the church by seeking personal sanction or official support for questionable acts or causes. This becomes especially acute in times when political pressure is used by corporations, dominated primarily by the profit motive. The ineffectiveness of religion in the present crisis is due in part to the fact that its institutions and leaders have become a part of and so much like the existing order of competition and conformity that they cannot free themselves from the order sufficiently to assume the place of moral and religious leadership. The practice of special financial privileges granted to the clergy is responsible in part at least for this deplorable condition of the church. The young minister of recent years has soon realized that one of the most difficult problems he has to face is that of adjusting his thinking and often his conscience to certain conditions and practices relating to his financial support which often lower the dignity of the profession, destroy a certain amount of self-respect and jeopardize his position of leadership.

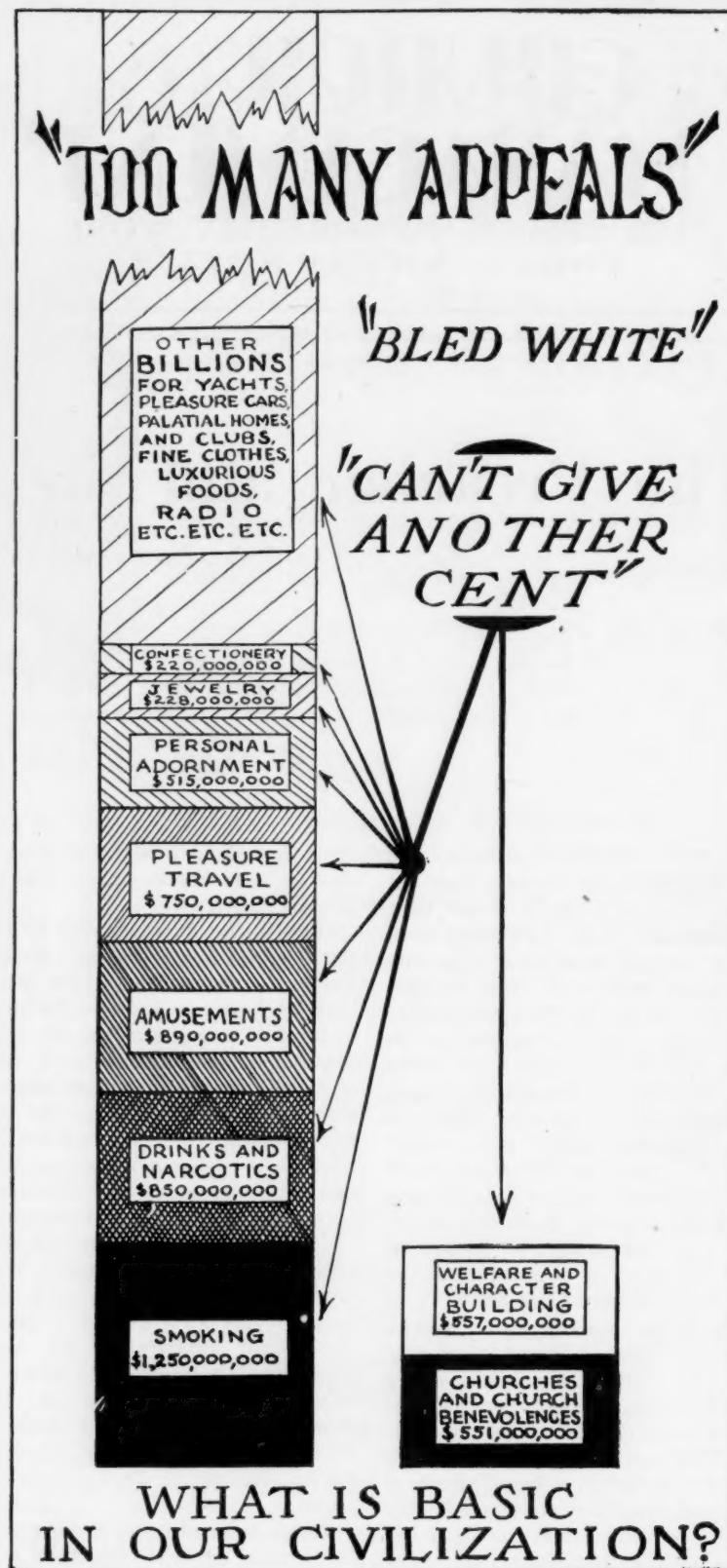
May I illustrate this first by relating a personal experience.

A number of years ago when I had my first student charge and became eligible for a book of railway clergy certificates, I experienced considerable satisfaction in being initiated into a fraternity so honored by the railroad companies. However, upon filling out about the fourth coupon from this little book in a waiting line in a railway station one afternoon and paying one-half the regular fare to a certain destination, the glory of this special privilege abruptly departed. The man next in line at the ticket window, waiting to purchase tickets for his large family, interrupted the orderly procedure of ticket buying by exclaiming: "How do you guys get this pull with the railroad companies? I pay as much for a ticket for my seven year old girl as one of you. You'll never get any of my money for your preaching." One may continue to use this special rate privilege granted to clergymen and others engaged in religious work, but the feeling about it can never be quite the same after experiencing such an outburst of resentment by one who had just reason for complaint.

If reduced transportation on railroads were the only special financial consideration in which clergymen were involved with the public, the problem might not justify serious concern. The true picture, however, is quite the opposite. These special considerations are so numerous and varied as to place clergymen in one of the most privileged classes in this particular. Clergymen are frequently remembered not only by railroad companies, but by the physician, the groceryman, the garage mechanic, department stores, hospitals, theaters, baseball leagues, police departments, and by numerous other individuals and institutions.

Desiring to know something of the extent of this practice among ministers today, I sent letters to *five hundred* Protestant ministers of a dozen different denominations and from as many states. In this letter was listed fifteen different special financial considerations. The minister was asked to check those which

(Now turn to page 70)



WHAT do we value most? Are churches and character-building agencies really worth while, and are we willing to sacrifice an occasional luxury for their maintenance? The amount spent by Americans on tobacco and cigarettes alone is approximately equivalent to the amount spent on those institutions which conserve the nation's religious tradition and express it in terms of human service.

The Minister's Problems

The Pivotal Point

By **J. W. G. Ward, Oak Park, Illinois**

HERE are many things expected of the minister. We have admitted that in previous articles. Besides, no man needs to be told it. He knows from bitter experience. People are unreasonable in their demands. They expect too much. Even an archangel could not satisfy them all. There are not enough hours in the day. There are limits to both strength and ability. To be an organizer, business manager, publicity agent, financial expert, promoter of social and recreational activities, director of education, program builder and policy framer, requires some talent. Add to that an agency for lending money, finding employment, writing testimonials, and a clearing house for schemes and ideas, together with adjudicating in family disputes, smoothing ruffled feathers, and coaxing adult spoiled children who deserve spanking, and we are getting at the facts. But add also faithful and painstaking pastoral work, where the sick need cheer and the bereaved require comfort, where faith has been staggered by the blows of adversity or the wandering must be reclaimed, we begin to see the magnitude of the task confronting the true minister. There remains another phase of his work, and the list will be fairly complete. He must speak brilliantly and forcefully to the same congregation about three times a week, to say nothing of other engagements which he cannot well forego, and he must deliver the goods every time.

Did we not say that people expect too much? Yet, illogical though it may appear, we agree that they have a right to expect at least one thing—that their minister will be to them a prophet of the Most High. That is the pivotal point of a man's ministry. He may be all things to all men. He may acquit himself with distinction in one or more of the many duties devolving upon him. He may discharge all the functions of the concern from the managing director to the janitor. But if he fails in the pulpit, he misses the supreme privilege of his life. He foregoes the one task for which he was ordained to the Christian ministry.

Let us be fair. It is difficult, if not wholly impossible, to satisfy everyone. Yet our endeavor must be to satisfy the Master first. It is just neither to our

mission nor ourselves to allow minor details—necessary though they may be—to crowd out the essential thing. The physician's primary duty is to diagnose and prescribe for disease, the surgeon's to operate, the architect's to draw plans, and—the preacher's to preach.

That, however, is mere quibbling. The minister knows that that is his mission. What he cannot see is how he can ever find time to realize his aims and come up to his own expectations. If he were free to do this one thing, he would do it, and do it well. Nothing would give him more pleasure than to bend his energies in this direction.

Precisely! And that is just the admission we were trying to exact from him. He feels he ought to preach, that he can, that he must. And this is all to the good. Now we can get under way. He will commence this week to revise his schedule, placing a figure opposite each item in his daily plan of work. The Sunday and midweek services will be numbered one. Pastoral visitation, including sick calls, will be numbered two. The various other commitments will then be checked off consecutively according to their relative importance. This will institute a standard of values.

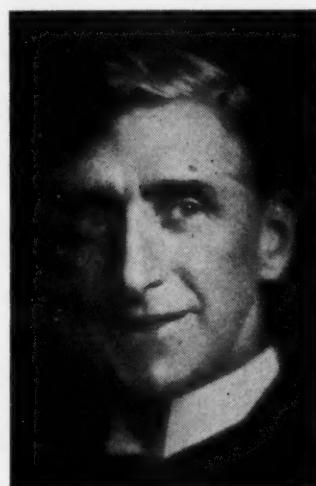
Preparation for Pulpit

Yet if one is to justify the step of placing the pulpit first, there are other points to which attention must be given. One cannot preach effectively and interestingly without previous preparation, and much of it. The requirements are

vastly higher than they were ten years ago, both in the substance of the message and its delivery. Imperceptibly, perhaps, and yet beyond question, the talking picture has affected public taste even regarding the pulpit. A craft that demands distinct articulation, restrained but expressive gestures, and both poise and presence, has made the *gaucheries* and mannerisms of the preacher intolerable. They are an offence against art as well as good taste. So are mumbling and shouting, inaudible soliloquizing and ranting. That is why we have emphasized more than once in these pages the necessity for a well-balanced, disciplined personality, which shall be a fitting vehicle for divine truth.

That, however, is only one side of it. What about the message itself? It must, due to that same factor, be interesting, direct, easily intelligible even to the casual hearer, concrete, vivid—and real! An entirely new technique in sermon construction, about which some preachers do not seem to have heard, has come into existence. The old "three-decker," ending with its "and lastly," followed by "and in conclusion," and the inevitable, "One word more," treading on its slow-moving heels, has practically gone. In its place have come the narrative and dramatic form. The picturesqueness of the Parables has been rediscovered. Simple Saxon speech has displaced four-syllable words, profound and pleasing though they sounded. The long, involved sentences, piled up into pompous and ponderous paragraphs, are no more. The slow, sonorous periods, declaimed with such manifest authority and show of erudition, no longer sandbag men into righteousness. Times have changed.

Do not let us be misunderstood. We are not pleading for prettiness instead of piety, nor fantastic fripperies in place of profound thinking and honest grappling with life's problems. We are urging a fresh appraisal of Christ's methods. He spoke the language of the people, yet He taught them. He took the commonplace things of life, but without cheapening His message or touching the mawkish, He glorified the ordinary with the radiance of heaven. And though He spoke of the divine, He never lost sight of the human—its weariness, wickedness, and woes. No wonder men listened, and as they listened, marvelled! And He is our model in this as in all else.



J. W. G. Ward

Of course, to remodel our style and to preach with purpose will require adequate preparation. And so, a further item on the week's schedule must be included and numbered one. That is the period assigned to the study. The hardest task given to some men is to sit on their study chair and think. It is a thousand times easier to be on one's feet. To attend this meeting, that committee, put in an appearance at that other board, is more spectacular. It ministers to one's sense of importance and feeds one's ego. But it is a poor excuse when one confronts an expectant congregation on the Sabbath, knowing that the sermon is, in reality, a poor patchwork of shears and paste, and at best unworthy of the occasion or himself.

If an intelligent effort is made to draw up a tentative plan for three months' preaching, or even one month, it will not only lighten the task, but also secure balance, proportion, contrast and continuity. It will enable us to gain more from our general reading and observation. Instead of scanning a book with merely next Sunday's sermons in view, we can read it for its intrinsic value. Moreover, a given illustration which might be inapplicable to the impending subject might be just the window required to let in the light on the theme we are projecting a month hence. And it can then be placed with the slowly accumulating material on that text.

Elasticity Advisable

Yet, though we strongly advise planning ahead, there must be some elasticity in such a scheme. That a given subject was assigned to a certain date is not in any way arbitrary. It is safe to say that what does not grip us with a sense of its importance and opportunity will not grip the audience. And when a text demands the next place, when a given theme forces itself upon one's attention, that impulse should be obeyed. For we still believe in the guidance of the Holy Spirit. More than once have we found that, obeying such promptings, the message has been singularly timely in some given case, and we understood then why it had been laid on our heart.

All this minimizes, if it does not eliminate it altogether, that base and futile excuse that we must wait for an inspiration before we can commence. A rising artist of our acquaintance, when complimentarily accused of being a genius, always declares, "I am not that. Genius suggests doing nothing most days, and then working like a fury. I just work, whether I feel like it or not. Then the inspiration comes—while I am working."

He is right. More work, better work, and more systematic and intelligent work, will achieve the impossible. And with an adjusted standard of values, let us give to men the instruction, counsel, and heartening born of the Gospel of Christ. There is nothing they need more than great preaching, and no one who can, under God, do more for his fellow-men than he who says, with purpose and consecration, "This one thing I do."

SCHOLARSHIP TEAS HELP STUDENTS

The East Mount Zion Baptist Church, Cleveland, Ohio, Ernest Hall, Pastor, has an active program to help the young people of its congregation who seek educational opportunities. It does it through what it calls the "Scholarship Tea." This is held on Sunday afternoon, four to six. Prominent speakers are brought in to speak on public and educational questions. Admission to the tea is by ticket. These are sold at a very nominal sum. The charge at a recent tea was fifteen cents. The money goes directly to students to aid them in

their college work. The program is not alone a help to the students but gives the congregation an opportunity to know the fine young men and women going to the educational institutions.

SCHOLARSHIP TEA

—for the benefit of—

Leroy Garter and Hughie Smith
at East Mt. Zion Baptist Church

Sunday, September 9th, 1934
4-6 p. m.

Admission 15c

Special Privilege

(Continued from page 68)

had been extended to him during the period of his ministry or to other ministers of his acquaintance. The comments written on the margins indicated that each answered primarily for himself. Replies were received from three hundred fifty. About one-half or 48% of the replies to all 15 items were in the affirmative. A further look at the responses to the different privileges reveals the more specific nature and extent of practice. Ninety-four per cent of the 300 responding stated that they or other ministers of their acquaintance had received special financial considerations from doctors, surgeons, or dentists. Those receiving special rates on railroads or other means of transportation, 85%. Discount on food, clothing, or other merchandise, 77%; special gifts of food, clothing, money, or other articles from parishioners, 72%; special rates from hospitals for self or members of family, 61%; reduction in tuition or other items from educational institutions for self or members of family, 56%; special rates or passes to major league baseball or other sports, 51%; complimentary tickets to theaters, 50%; special discounts on books, periodicals or other publications, 42%; reduced rates or free privileges in Y.M.C.A., 37%; free or reduced rates in golf or country clubs, 33%; released from paying fines for breaking traffic regulations, 30%; free membership or other considerations from service clubs, 20%; reduced membership rates in lodges or in secret order societies, 20%; special parking privileges from Bureaus of Police, 20%; regular parking places, 30%.

In addition to checking the 15 privileges, provision was made for the listing of others and for commenting upon the whole question. Some of the additional ones are special loan privileges at banks, exemption from toll on bridges, service charges at banks, and from making original service deposit to gas and electric companies; free telephone, newspaper, dry cleaning, laundry, repair on automobile, and other similar services. The list including the original 15 totals more than 40.

In commenting upon this problem, few clergymen justify the practice in all its aspects without criticism. An equally small per cent look upon the situation so unfavorably and face it so courageously as to refuse all such courtesies extended. A great majority recognize that the minister is part of a system for which he individually is little responsible and which he condemns in part and justifies in part. His justification is based

upon the fact that ministers as a whole are underpaid, that they are called upon more than any other class to contribute to benevolences, regular church expenses and charities, and in addition, to render numerous services to the community for which they receive no financial remuneration. Furthermore, they point out that a refusal of certain types of courtesies would often bring offense with rather serious personal and social consequences.

Condemnation of the system was based upon the recognition of two undesirable outcomes of such practice — the effect of special privileges upon the personal character of the minister and the effect upon his influence as a public leader. The minister who condemns the general practice of special privileges and is at the same time the recipient of many of these, which is true in the majority of cases, creates for himself a serious inner conflict and is in danger of putting himself in the position of one who fails to practice what he preaches. Furthermore, those who make it a practice of accepting these courtesies from others will tend more and more to think of themselves as privileged characters. Courtesies which at first were voluntarily extended to them by individuals and institutions are eventually sought after. The result is frequently a loss of self-respect and a sacrifice of public influence.

This loss of public influence according to opinion most commonly expressed is the more serious aspect of the problem. A large majority expressed concern at this point. One pastor writes: "Somehow I have always had an unfavorable reaction to the courtesies granted by many people and corporations. While I have accepted and today carry as many Railroad and Bridge and Interurban passes as any minister in this section and have always been the possessor of passes to baseball parks, I feel that the very fact that I possess these tokens, limits me in the declarations and announcements concerning certain evil tendencies. Now I am not saying that the acceptance of such courtesies as you have listed creates a state of sin, but do feel that one's freedom to cry out in no mistaken note against some policies in vogue, relative to the maintenance of organizations granting such privileges is limited."

Another pastor says: "Under the above conditions it ill becomes the ministry as a profession to criticize class privilege in other groups. Acceptance of these privileges places the ministry under obligation to and makes it a part of the worldly system as it stands. Also it af-

(Now turn to page 76)

The College Idea of Marriage

By Neal D. Newlin, Counselor in Domestic Relations

Readers will remember the article by Mr. Newlin in the April issue of "Church Management." We are glad to announce that he will continue to contribute to this periodical. Next month his article will deal with happiness in marriage. It will discuss the marriage of those of differing faiths and sex education. Questions on marriage and the home, instruction in sex and similar themes are invited. Mr. Newlin will answer them through these pages. Correspondence regarding the articles or concerning personal engagements may be addressed him care of "Church Management."

THE author has been amazed at the interest shown in sex education by the ministry of the big and little places. Unfortunately, this interest too often has been shown as a little understood, and curiously misplaced, apprehension for the "morals" of our church young people. Certainly "sex education" has a direct bearing upon morality, but of no more specific a relationship than has "religious education." Why should the church, or any other group of conscientious people, be more troubled by the use of the term "sex" than they are by the mention of any other social term? Hardly does the officialdom of the church shudder when the preacher illustrates his sermon with reference to stealing, grafting, or even lying. But, should the spiritual expositor mention sex in his message, people are too often "shocked!" Perhaps I should say that such used to be the case: now, our awareness of the fatal results of sexual ignorance is awakening the ministry to the fact that "just any kind of knowledge" is not satisfactory.

Then, how can this education be given? In this day of scientific, and highly technical training, a half-hearted approach to any phase of education is laughed out. Can a minister today feel satisfied to go into his pulpit for the delivering of a sermon about soul-saving truths with no preparation other than having read a good book? And yet the question most commonly asked in the correspondence resulting from the before-mentioned article, has been, "What book can I secure that will make me able to teach my young people about courtship, marriage, and sex?" Unfortunately, there is no such book, and no honest person would stand before a group of young people whom he cared about, after merely digesting the contents of such a book, if it did exist. Sex education, if it is going to be done successfully, must include an understanding of psychology, sociology, anatomy, ethics, philosophy, history, and eco-

nomics. If such education is going to be of any aid to the solution of the church's problem of marriage and divorce, there must be added a liberal amount of real Christian belief and sane interpretation of the practical application of Jesus' teachings.

A large group of older young people met in a conference this summer to consider ways of meeting the needs of "our new world." They said, "We believe that building a home is the most serious business in the world, and that no successful home is an accident." All of these youth were active leaders among their group within the churches of a large denomination. They continued, "We believe that of supreme importance to the new home is the Christian scientific preparation of young people for home building and home living. Such a course should be taught by those having a definitely Christian approach. . . . we urge that young people's groups arrange for lectures and discussions on

this subject." Then are suggested a list of subjects which might be included in such a course. Among them we find sex education, family loyalties, the place of children in the home, and health habits.

For a long time, both laymen and ministers have been increasingly aware that something must be done to insure a happily permanent home life. It is not enough to give the sanction of the church to a marriage: education that will make for the permanence of the happy status of the newly married couple must be given. The best time to give such training is before they have taken the vows, and the best place to give it is in the home and as a part of the church program for youth. The young people themselves are acknowledging this need, as shown in the quotations above.

The questionnaires, referred to in the April article, have been widely used as a medium for finding out what such young people have been thinking about marriage, courtship, and intimate boy-girl relationships. They have also served in helping youth to a guided thinking about the problems involved.

These questionnaires have been used among two groups; the college group (students in colleges), and groups of college age (17 to 29) within various communities. The questions have been stated and answered before the lecture was given, so the speaker's information or philosophy in no way colors the thinking, or reactions, of the young people making up the group. It is always clearly understood that no name, or other identifying mark, is to be placed on the sheets, so perfect privacy is assured the person answering. The questionnaires are in two sets; one for women, and one for men. But, as near as possible, the same questions are asked on each set of sheets, although in certain questions "she" must necessarily be changed to "he" or vice versa.

Probably no two people have answered



Neal D. Newlin

all the questions in the same way. But enough similarity has been found to make possible a clear-cut evaluation of the importance placed upon certain ideals or philosophies gained through the training of the home, church, school, or social group.

Youth has said, "no successful home is an accident." We are then led to believe that young people are constantly giving some degree of thought to the building of the successful home they desire in the near, or distant, future. An important part in that successful home must be played by the mate. So, on the questionnaire appears an interrogation regarding the attributes which are of value in the selection of that mate. A list of twenty-five such qualities, arranged alphabetically, has been given each sex. The young women were asked to mark each of the following in accordance with the importance they placed upon it in the selection of a husband:

Adjustability
Ambition
Artistic (or musical) Ability
Athletic Ability
Attitude on Civic Matters
Cheerfulness
Disposition or Temperament
Dress
Earning Ability
Education
Enthusiasm ("Pep")
Family Connections (Heredity)
Fondness for Own Family
Good Looks (Handsome ness)
Health
Helpfulness in Housework
Interest in Religion
Judgment (Common Sense)
Moral Character
Mutual Interest (Likemindedness)
Natural Mental Ability (Intelligence)
Social Ability
Wealth
Willingness to have Children
Willpower

The young men were given the following list and each asked to evaluate every quality upon the importance he placed on it in his selection of a wife:

Adjustability
Ambition
Artistic, or Musical, Ability
Athletic Ability
Attitude on Civic Matters
Beauty
Business Ability
Cheerfulness
Cooking Ability
Disposition or Temperament
Dress
Education
Enthusiasm ("Pep")
Family Connections (Heredity)
Fondness for Own Family
Health
Interest in Religion
Judgment (Common Sense)
Moral Character
Mutual Interest with you (Likemindedness)
Natural Mental Ability (Intelligence)
Social Ability
Wealth
Willingness to Have Children
Willpower

The results are classified in three groups; the Denominational college, the State supported college, and the Community group. There is such a marked difference in some of the answers as to

make evident the philosophy of the group.

1. *The Denominational (church) College Group.* Included in this group are students from all four classes—freshman, sophomore, junior, and senior. Here are found students from the types of homes always found represented in colleges supported by the church. There are people living in the community, some holding membership in churches other than the denomination supporting the college. There are students from homes where the evangelistic teachings of the fundamentalists have predominated. And there are representatives from modernists' homes.

The young women in such a group ranked their requirements for a husband as follows:

1. Health
2. Moral Character
3. Mutual Interest
4. Ambition
5. Adjustability
6. Disposition or Temperament
7. Education
8. Family Connections (Heredity)
9. Natural Mental Ability
10. Judgment (Common Sense)
11. Earning Ability
12. Interest in Religion
13. Willpower
14. Cheerfulness
15. Social Ability
16. Enthusiasm
17. Dress
18. Fondness for Own Family
19. Willingness to Have Children
20. Attitude on Civic Matters
21. Artistic, or Musical, Ability
22. Wealth
23. Good Looks (Handsome ness)
24. Athletic Ability
25. Helpfulness in Housework

In numerical ratio the women outnumbered the men about five to three. But the young men were not lacking in a determined appraisal of their prospective mates. They listed the qualities as follows:

1. Health
2. Mutual Interest
3. Judgment
4. Disposition, or Temperament
5. Adjustability
6. Moral Character
7. Cheerfulness
8. Natural Mental Ability
9. Education
10. Enthusiasm
11. Ambition
12. Willingness to Have Children
13. Beauty
14. Cooking Ability
15. Willpower
16. Social Ability
17. Interest in Religion
18. Fondness for Own Family
19. Family Connections (Heredity)
20. Dress
21. Business Ability
22. Artistic, or Musical, Ability
23. Athletic Ability
24. Wealth
25. Attitude on Civic Matters.

2. *The State Supported College Group.*

As a fair means for comparison, a group of 400 students, about equally divided between males and females, is taken from the department of psychology. No attempt is made to select students with either high or low I.Q. They are selected from the psychology department because "educational psychology" is a re-

quired subject for all public school teachers in that particular State. It is presupposed that those who are teacher-material ought to be no lower in morals than are the other people from the community.

This is the ranking of the young women as they thought about a husband:

1. Health
2. Moral Character
3. Natural Mental Ability
4. Ambition
5. Disposition, or Temperament
6. Education
7. Adjustability
8. Judgment (Common Sense)
9. Earning Ability
10. Mutual Interest
11. Cheerfulness
12. Willpower
13. Social Ability
14. Family Connections (Heredity)
15. Dress
16. Enthusiasm ("Pep")
17. Willingness to Have Children
18. Good Looks (Handsome ness)
19. Fondness for Own Family
20. Attitude on Civic Matters
21. Wealth
22. Athletic Ability
23. Interest in Religion
24. Artistic, or Musical, Ability
25. Helpfulness in Housework

The young men decided as follows:

1. Health
2. Judgment
3. Natural Mental Ability
4. Moral Character
5. Adjustability
6. Education
7. Disposition or Temperament
8. Mutual Interest
9. Cheerfulness
10. Beauty
11. Ambition
12. Social Ability
13. Cooking Ability
14. Enthusiasm ("Pep")
15. Willingness to Have Children
16. Dress
17. Willpower
18. Family Connections (Heredity)
19. Fondness for Own Family
20. Artistic, or Musical Ability
21. Business Ability
22. Athletic Ability
23. Attitude on Civic Matters
24. Wealth
25. Interest in Religion.

3. *The Community-Seminar Group.* A similar group, numerically, is found in a community where the author recently conducted a "Courtship and Marriage Seminar. These lectures and consultations were held in a Y. M. C. A. building, but there were both females and males in the course. Again the women outnumbered the men about 5 to 3. Of those attending, 98 per cent were members of Protestant churches, one was a Jew, and the rest were Catholic (less than 2 per cent). It is quite interesting, although aside from this particular statistical study, that the largest group came from one Protestant church whose minister refused to cooperate in any way. It was a rare privilege to meet his most interesting and intelligent young people.

These young women decided:

1. Moral Character
2. Health
3. Mutual Interest
4. Disposition or Temperament

(Now turn to page 80)

“I’ll Fill a Pew”

A Program which Worked

By **B. Brooks Shake**, Pastor Grace Methodist Episcopal Church, Indianapolis, Indiana

OUR Evening Service was “sick nigh unto death.” It failed to respond to the usual dose of “Our New Fall Program” stimulant in October, 1933. Its pulse was weak—its vitality very low. It looked like a case of pernicious anemia. But even in such hopeless cases one must try something. So, despairing of any permanent recovery, it was decided to administer some artificial stimulant. But, loathing the sensational and spectacular things so frequently resorted to, we scarcely knew what to suggest or attempt. Our ears were open and our minds receptive to any fertile plan which appeared constructive.

Our attention was called to the “I’ll Fill a Pew” program which one of our neighboring pastors had used with some success. It occurred to us that the same basic idea might be woven into a different plan incorporating some features which might give it more appeal. Accordingly, we settled down to work out a “Host and Hostess Organization” for Grace Church for the month of December.

The pastor appointed, from the Official Board, twenty teams of “Hosts and Hostesses (consisting of a man and his wife)—each team to be responsible for the attendance of at least ten people at our evening service. These twenty teams were divided into four divisions—making five teams in each division—one of which was appointed captain. The contest spirit was injected into the program by challenging the divisions to see which could secure the largest total attendance during the month of December for our evening services—the two lowest divisions to entertain the two highest. The church sanctuary was divided into four sections and each division was assigned a section in which to be seated. These were placarded so that all invited guests might know in which section they were to sit. Each host and hostess reported each evening to their captain the number of invitations they had given and the number of guests who were actually present as a result of their invitations—each invited guest present counting one point. The captains reported to the general chairman who marked the rating of each division on a large wall chart at the rear of the sanctuary. The spirit of rivalry thus engendered spurred them on to amazing results. But the final test of the organ-

H O S T O G R A M N O . 1

Have you heard the good news? During December our Hosts and Hostesses were responsible for bringing 798 people to our Evening Services who would not have been there but for their invitation. YOU have been honored by being selected as a part of the January organization. You will be in Division “A”, of which Mr. Lamb will be the Captain. Your Division has been assigned the North Side Section of the Sanctuary. Make the count of your “guests” just before the sermon at each Vesper Service. Each one present counts one point. Your job will be to secure the attendance of at least ten people and as many more as possible. Bring your friends—especially those not in the habit of coming. And remember, your Division can win only as each of its workers does his best. We’re counting on you. Good luck and God bless you.

Cordially yours,
S. A. Morrow, General Chairman.

H O S T O G R A M N O . 2

“Batter up” calls Umpire Morrow—and the contest proceeds. The first inning of this interesting game is over and the batting average at present is as follows: Lamb (Div. A)—36; Young (Div. B)—56; Meyer (Div. C)—89; Dieck (Div. D)—33. You are at bat now. The bleachers are full of anxious spectators and they are all rooting for you. Don’t you dare fan out. Your Captain and your team-mates expect you to do your best. You can do no more—you dare do no less. Step right up to the plate and knock a home run and score heavily for your side and help to win for

THE GRACE METHODIST EPISCOPAL CHURCH

H O S T O G R A M N O . 3

Station G-R-A-C-E broadcasting a local church contest: Boy, oh boy, what a game. “Ump” Morrow is kept busy pacing all over the field trying to keep up with the plays. The anxious crowd is electrified with interest. Last Sunday Lamb and his team thrilled the crowd by some sensational work and ran their score up to 89. Young and his team staged a wonderful comeback—putting their score up to 155. Meyer and his players were no doubt a little fatigued from the spectacular work of the week before. They scored 143—but watch them—they’ll come back. Dieck and his young people gave a good account of themselves—piling up a score of 75. I am told they have a surprise play up their sleeve. It’s anybody’s contest yet. And it’s only 2 (Sundays) down and 2 to go. There’s not been a dull moment in this contest. Seats will be at a premium next Sunday. “Ump” Morrow will blow his whistle at 4 o’clock, and **MAY THE BEST TEAM WIN**. So, so long until next Sunday. Your announcer has been S. A. Morrow.

H O S T O G R A M N O . 4

NOW ON LAST LAP OF CONTEST STOP INTEREST MOUNTS EVERY MOMENT STOP ANXIOUS CROWD EXPECTS EACH CAPTAIN TO PLAY SOME SURPRISE NEXT SUNDAY STOP STANDING TO DATE IS AS FOLLOWS STOP “A” 151 STOP “B” 257 STOP “C” 184 STOP “D” 118 STOP NEW MEMBERS COUNT ONE HUNDRED POINTS EACH STOP GOOD CHANCE TO PUT YOUR DIVISION ON TOP STOP WINNER WILL BE ANNOUNCED AT CLOSE OF VESPERS STOP HOPE YOUR DIVISION HEADS LIST STOP GOOD LUCK AND GOD BLESS YOU

S. A. MORROW

ization came when in the middle of December we shifted from an evening service to a vesper service. Normally one

would expect a slump when such a shift was made. It was, therefore, with some fear and trembling that we came to our

Host and Hostess Report to Captains

GRACE METHODIST EPISCOPAL CHURCH
Where Grant Avenue Crosses East New York Street
Indianapolis, Indiana

DATE, January 1934

Number of persons invited
Number of persons present
Signed

(Fill out and hand to Captain by close of sermon)

SCRIPTURES FOR THE
"C. C. C." CAMPS

Within the past four months some fifty shipments of New Testaments, totaling 13,000 in number, have been made by the American Bible Society to U. S. Army chaplains for men in the Civilian Conservation Corps camps throughout the country. Several of the chaplains have written the Bible Society that these Testaments are sought for earnestly by the men and often used faithfully. One chaplain, in acknowledging a shipment and asking for more, wrote: "We are having good church attendance and converts are coming gradually from each camp. The boys are joining the local churches and taking part in their activities."

Since the opening of the Civilian Conservation Corps camps last year the American Bible Society has given 50,000 New Testaments for distribution in them.

Captain's Report of Division "....." To Rev. Morrow

GRACE METHODIST EPISCOPAL CHURCH
Where Grant Avenue Crosses East New York Street
Indianapolis, Indiana

DATE, January 1934

Total number of persons invited
Total number of persons present
Signed

(Fill out and hand to Rev. Morrow by closing hymn)

first vespers service. But our fears were soon turned into rejoicing as we observed the largest attendance we had yet had.

Each week the general chairman contacted each team with a postcard "Histogram" (samples of which are enclosed). Just before the beginning of the last week it was announced that a credit of one hundred points would be allowed each division for every new member secured for the following Sunday. The final markings on the chart for the month indicated that twelve new members had been received and the total attendance had climbed from eighty-eight to two hundred and thirty-two.

In the January organization the four divisions represented four age groups. Division "A" represented the Men and Women's Bible Class; Division "B" represented a middle aged mixed class; Division "C" represented a young married people's class; while Division "D" was made up of young people. Captains and workers were chosen from these respective groups. Each division was again assigned a section of the sanctuary in which to be seated. The two rival

Church School Classes were seated side by side in the center section in the hope that we might capitalize the spirit of rivalry which existed between them. Again "Histograms" were mailed to each worker each week. This time we offered a bonus of twenty-five points each night to the division having the largest attendance—this in addition to the one hundred points for new members. The chart will indicate that during the month twelve more new members were received and our total attendance climbed to two hundred seventy-eight.

We encouraged each host and hostess to gather their guests together in some home each evening after Vespers for an informal social hour and luncheon. These little friendly gatherings have done much to create a more friendly atmosphere in our congregation.

The plan is simple and can be readily adapted to any sized church. Our people thoroughly enjoyed participating in these activities and this program has certainly been the means of putting new life into an almost extinct second service and has given a fresh impetus to our whole church program.

CHART OF ATTENDANCE DURING "HOST AND HOSTESS" PROGRAM
GRACE METHODIST EPISCOPAL CHURCH
INDIANAPOLIS, INDIANA

	Number Present As Result of Host and Hostess Invitations	Total Number Present	New Members Brought In Through Campaign
December 3.....	105	189	..
December 10.....	157	209	2
December 17.....	157	221	..
December 24.....	184	292	2
December 31.....	195	232	8
January 7.....	189	229	..
January 14.....	223	241	6
January 21.....	223	240	..
January 28.....	258	278	6

Note: The attendance at the evening service prior to the beginning of this campaign was 88.

GRENVILLE KLEISER
OFFERS CONTEST

Grenville Kleiser, the author, has a fascinating hobby. When he reads a newspaper or book he underscores pithy phrases and striking sentences, and later records them in a notebook for convenient review.

And now, in order to induce others to take up this delightful hobby, he offers a prize of twenty-five dollars for the best list of twenty-five significant sentences chosen from books, newspapers and other sources. By "significant" is meant expressive, literary, felicitous, weighty, or impressive.

Rules of the contest are:

No sentence should exceed twelve words.

The sources of quotations need not be given.

A contestant may submit several lists.

Open to any one.

Lists must be typewritten.

Contest closes January first, 1935.

Winner's name will be announced in the February, 1935 issue of *The American Author*, Upland, Indiana.

Lists should be mailed to Grenville Kleiser, One West 72nd Street, New York.

Here is Mr. Kleiser's specimen list:

Memory was busy at her heart.

The situation is undeniably grave.

Repentance bludgeoned me.

The sky mellowed to evening rose.

Winter laid its crystal charm on the frosted scene.

The words stung like a frozen lash.

I dissolved into tears.

Day came on apace.

He is a man of singular astuteness.

The scheme collapsed like a concertina.

A sense of infinite peace brooded over the place.

His conscience smote him.

Slumber was coy with me that night.

A gesture stemmed the tide of words.

The climbing sun flooded the world with gold.

He was agile as a leopard.

Avarice shrieked in her.

He lives a life of unflagging interest.

She spoke with a jumpy loquacity.

The murmured protest passed unheeded.

It is a political question of the utmost complexity.

My patience was evaporating.

His eye betokened fixed resolution.

Grey dusk was merging into velvet night.

Nations must respect the sanctity of contracts.

A Successful Succession

By John R. Scotford, New York City

This is an interesting story which Mr. Scotford tells. Covering more than one pastorate it compares different types of men and shows how a proper succession of ministers builds a strong church.

THE unsolved problem of Latin-American politics is how to carry on the government when the dictator dies or is forced out of office with the result that the apparent gains which are achieved under the iron rule of a great leader are commonly dissipated during the period of chaos which usually follows his departure from the scene.

Our Protestant churches frequently confront a similar situation. The more successful a pastor, the more difficulties is he likely to bequeath to his successor. A long and notable pastorate is often followed by a series of "sacrifice hits," which frequently prove quite expensive both to the ministers who "go to bat" and the church itself. The art of picking a series of pastors who can execute effective team plays is still in its infancy.

The only rule which can be suggested is that one genius should be followed by another genius, but man number two should have talents of a very different sort from those of man number one. An interesting illustration of principle is found in the recent history of the First Baptist Church of Mount Vernon, New York.

Mount Vernon enjoys the distinction of being "next to the biggest city in the world"—thanks to its proximity to the Borough of the Bronx of New York City. The First Baptist Church dates back to 1853, when the community was in its infancy. During these eighty years the church has ministered, first, to a detached town, then to a prosperous suburb, and is now serving a region which is doomed to become increasingly urbanized. Apartment houses are on the increase and community spirit upon the decrease. The major interests of most of the men who sleep in Mount Vernon center on Manhattan Island, ten miles to the southward.

The First Baptist Church of Mount Vernon has had for its pastors several men of eminence in the Baptist denomination. Here it was that Bernard C. Clausen served as an assistant and received his ordination. The church had the acumen to erect a large educational building during the halcyon days which

followed the war, and to pay off the debt before the current financial leanness became too acute. But our present concern is with the last two pastors.

When Harold Cooke Phillips was being considered for the pastorate of the Mount Vernon church in 1922 a professor in Union Seminary wrote: "Every once in a while God sends us a man who is so plainly cut out for the work of the Christian ministry and so obviously intended to be a prophet of the living God that we all recognize it and rejoice. Such a man is Mr. Phillips." Another member of the faculty added, "Not for a long time has a man graduated from the seminary under whose preaching I would so rejoice to sit."

At that time Harold Cooke Phillips had not yet reached his thirtieth birthday. Born in Jamaica, he had preached his way through high school, college and seminary. Added to his large endowment of natural talent was an exotic flavor arising from his West Indian birth, his British accent, his striking physical appearance and his unmarried state. For six years his eloquence inspired the Mount Vernon church while

his capacity for friendship harmonized and unified the congregation. He did not concern himself directly with matters of organization to any large extent. Opportunities to preach in the colleges and elsewhere increasingly took him away from his parish. His friends were not surprised when a call to the First Baptist Church of Cleveland in 1928 opened to him one of the greatest preaching opportunities which the country has to offer.

Ten months after the departure of Harold Cooke Phillips, Elmer A. Love became pastor of the First Baptist Church of Mount Vernon. The comment which a layman made concerning these two men a couple of years later is significant: "We knew that we had an extraordinary preacher in Mr. Phillips, while Mr. Love is more of a 'regular fellow,' but the church is prospering just as much under one as it did under the other!" And that we take to be high praise for any minister.

The two men had a few things in common: both has interspersed their education with a wide preaching experience, and both went to the Mount Vernon church immediately upon graduating from the theological seminary, and both shouldered the responsibility of a large church at an early age. In other ways Elmer Love stands in striking contrast to Harold Phillips. He grew up, went to college, and preached for five years in the unromantic state of Missouri; he graduated from Colgate-Rochester instead of Union; he has a wife and two daughters.

Elmer A. Love is an exponent of what he calls "plain preaching," to which he adds the comment "The people generally understand what I am talking about!" He uses the Bible freely as a source book for sermon material, and finds that he secures the best response when his words are tintured with fervor. The proof of his preaching is in the attendance. By actual count covering ten months of the year his morning congregation averages 312 and his evening 150. Those who keep an accurate record of church-going instead of comforting themselves with gen-



Elmer A. Love
Pastor, First Baptist Church
Mt. Vernon, N. Y.

erous "estimate" know that this is an excellent showing.

At a time when most ministers have either abandoned their evening service or are grumbling about the burden which it constitutes, Elmer Love rejoices in the privilege of preaching twice a day. He confesses that he "feels more free" at night and that he appreciates the opportunity of varying the music in the direction of informality, the chance to discuss a wider variety of topics than would be appropriate in the morning, and the setting which the evening affords for sounding what is generally known as "the evangelistic note." Without being sensational he believes in variety, as is evidenced by the services he held during the fall of 1933. For five evenings in October and November he had a "Home and Fireside Series" with the following topics: "The American Home Fights for Its Life;" "Six Tests of Marriage;" "Christianity and Modern Amusements;" "The Unseen Partner in the Home;" "Seth Parker Program." After a Thanksgiving vespers choir service he turned to Advent themes: "The Still Small Voice of Art" with colored slides and sermon; "Christ Our Lord and King;" Colored slides of the Nativity with carols and sermon; Christmas eve vespers service.

When it comes to church administration, Elmer Love does not believe in sparing himself any work. He attends all committee meetings and other gatherings, which is quite a chore in a lively church. He claims that this is the only way in which he can keep constantly before him a clear picture of the activities of the congregation, which is quite essential in a church most of whose male members work in another city. By looking after loose ends and now and then offering a bit of wise counsel he is able to eliminate many possible causes of friction. A watchful pastor who sits in on the planning can head off much trouble before it starts! Occasionally he concerns himself with the selection and even the securing of Sunday School teachers. One of the valuable by-products of this organizational activity is the multiplication of his personal contacts.

The First Baptist Church of Mount Vernon still maintains a prayer meeting. In addition to the fellowship and inspiration which it supplies to the thirty-five or forty people who attend regularly Mr. Love finds it a valuable agency for getting things done. The prayer meeting is a good place to put the workers to work. As an illustration of what can be done, in the fall of 1933 fifty people were secured to work in a "Friendly Visitation" of the parish for the purpose of starting people back to church after the summer and interesting them in the various activities of the congregation. With him the prayer meeting is not an end in itself, but a point of departure for various enterprises.

How to contact new people is always a problem in a large congregation. In the Mount Vernon church the Women's Association has a "welcome committee" who are accustomed to sit in various portions of the auditorium and keep their eyes open for newcomers. In addition to the good women there are also a

number of men who serve as unofficial observers. These lay people make it their business to become acquainted with the new people in the congregation, finding out who they are and where they live, introducing them to the pastor, and turning in the information which they have secured to the church office if it appears desirable to pursue the contact further. These names, together with any new recruits in the Sunday School, are speedily followed up by the pastor.

An original feature of the Mount Vernon church is the Social Planning Committee. Its first task is to list the meetings scheduled by the various church organizations so as to avoid conflicts in dates; but an even more important function is to study the social life of the church with an eye for omissions. One of the discoveries which result from this survey was that the church had little to offer young married couples, a deficiency which it is now undertaking to make good.

Hard work intelligently directed is undoubtedly a form of genius. In the life of the church we undoubtedly need ministers with unusual talents, but we also can use men who rely upon their own energies to achieve the ends which they have set for themselves. For furthering the influence of the Christian church a succession such as the First Baptist Church of Mount Vernon has enjoyed is almost ideal.

Special Privilege

(Continued from page 70)

fords opportunity to the 'system' to pay its religious obligations in very superficial coinage."

For most of the courtesies credit is given to individuals and institutions for not possessing any ulterior motive, while the circumstances and conditions under which others are extended constitute by implication a condition of bribery. Attention is called to a statement of greeting from the Eastern Clergy Bureau which accompanied the application blank sent to ministers for the Clergy Certificate for the year 1934. After expressing appreciation of the friendship and good will of the clergy during past years and a hope for continuance of these kindly relationships in the future, the greeting closes: "especially bespeaking your hearty cooperation in promoting travel by rail whenever the opportunity presents itself for you to do so." After accepting free or special rate membership in a country club the minister may not feel so free to express himself from the pulpit upon the neglect of the church for Sunday golf or what goes on at the nineteenth hole. Acceptance of passes at theaters and moving picture shows might in some cases in the words of one pastor "make it exceedingly difficult for him to lead in a crusade against the evils and excesses of modern movies in his community." Replies from ministers from two large cities, both the homes of major league baseball, reveal that passes are quite generally extended to clergymen in the one permitting Sunday games, while in the other not permitting Sunday games, clergymen are not thus recognized. Is it not obvious that the issuance of passes in the first instance is done with the expectation that Sunday games will continue without opposition of the clergy?

What specifically can be done to improve this situation? This is an ex-

ceedingly difficult question to answer, but I venture a few suggestions.

In the first place this whole situation will become greatly improved when we discontinue the rather common but vicious practice of pyramiding vocations into a sort of hierarchy of values with that of the minister at the top and above all others. A man's worth should arise out of his character and the contribution which he makes to society rather than the mere fact of his vocation. In the early history of this country the minister was held in high esteem. His work was determined by a divine call, while that of all others was a matter of human choice. Because of the superior nature of his work he was placed in a superior and therefore privileged class. He received attentions denied others even to that of having white bread to eat when there was not enough to go around lest some other kinds of bread give him heartburn. If the clergy allow themselves to be exalted to this position of moral and spiritual supremacy by the mere reason of their calling, their virtues too often will be taken for granted and their sins and errors will become objects of contempt.

Second, if the ministry is to be motivated by that sense of righteousness which has social meaning it will need to give up those miscellaneous privileges which make its members hostages to the existing social order. The present situation will not "just take care of itself" as one pastor thinks. Nor can it be materially changed by the few courageous clergymen who, while conducting themselves as becomes ministers, refuse special favors and insist upon being treated as other men. The church as an institution should carefully study the problem and take definite action perhaps in the formulation of a policy of public relations which would govern the clergy in certain business affairs with the public.

Third, the Christian church should seek to build that kind of society in which all class privilege not only religious, but racial, national, social and economic will be eliminated. The minister will thereby solve his own problem by changing the conditions which produced it. Such a task demands a free church and an independent clergy.

In such an undertaking I believe the church would strengthen its own position of leadership, that it would be better supported, its ministers better paid, the office of the ministry dignified and that the church would be safeguarded against those who would seek its moral support through special favors.

The minister of today can well afford to consider the ancient advice to the Hebrews in Deuteronomy:

"You must never tamper with justice, you must never be partial to anyone, and you must never accept a bribe — for a bribe blinds even those whose eyes are open and it destroys even the cause of a good man."

All ceremonies are, in themselves, very silly things; but yet a man of the world should know them. They are the outworks of manners and decency, which would be too often broken in upon, if it were not for that defence, which keeps the enemy at a proper distance. It is for this reason that I always treat fools and coxcombs with great ceremony: true good breeding not being a sufficient barrier against them.—Chesterfield.

In Everything Give Thanks*

By William F. Sunday, *Church of the Good Shepherd (Lutheran) Brooklyn, New York*

"In everything give thanks: for this is the will of God in Christ Jesus concerning you."—I Thessalonians 5, 18.

ALL too forgetful are we of the blessings of Almighty God . . . striving ever after that which is to be . . . indifferent to the glory of the Universe, the beauty which is in all things of His creation, and the fullness of Life. Consider the noble heritage with which God has endowed the children of men . . . and "in everything give thanks: for this is the will of God in Christ Jesus concerning you."

* * *

Too lightly is life-time held, too carelessly spent. Glorious is the dower . . . the brief, uncertain term of days and months and years, filled to the brim with challenge and call. Impelling is the drama . . . the ardent, eager span of life, interwoven with sun and shadow.

The vast throbbing of sea and earth and sky, the sweet fragrance of spring, the silent beauty of falling snow, racing winds and rushing waters, multitudinous voices rising and falling . . . of all this we are aware, to all this we belong . . . in our lifetime. The sowing and the reaping . . . in travail and bitterness, in joy and expectancy . . . the victory and the defeat in the march of day upon day . . . wisdom and strength countered by weakness and sin . . . with all this we are one . . . in our life-time. Whence we come, whither we go, we know not . . . for life and the forces of life are wrapped in eternal mystery. But this we know . . . that this earth adventure is for every soul a testing. This we know . . . that in all things are we accountable to Him who came that we might have Life.

Need have we then to take joy in life, to look upon each day as an end in itself, waiting not ever the new day, heedless of the hour now slipping through our fingers like dry sand. Need have we to give ourselves courageously to the task in hand, mindful that our life-time is here given in trust. Look fearlessly upon life, live life bravely and with purpose, and for life . . . give thanks.

* * *

Live life bravely and with purpose to the end . . . remembering that "all fires burn out at last." The tiny new-lit flame, kindled in yearning and tenderly sheltered against the storm, burns bright

and clear, blazes red-gold in the noon-day of life, and then reaching fulfillment of Being . . . is swiftly extinguished or slowly fails. Life ends. But life-in-death is without end, and out of the ashes of mortality, rekindled by unseen hands, the life flame rises with eternal, transcendent splendor. Mysterious death . . . by whose touch we are made whole again, by whose command we are set free from bondage, in answer to whose call we are at last come home. Of the ordering of things here we have little understanding. Often we walk blindly, wearily, and in despair. But, "there is a spirit in man . . ." which is invincible. Wherefore, we are ever urged toward far horizons, driven by dreams that will not be denied. This will to God, this infinite need for communion with Him, this unspeakable longing to be one with the supreme Source of Life . . . is perhaps the whole purpose of existence. Ancient altars, buried shrines and ruined temples bear silent witness to petition and prayer in ages long since past . . . to the timeless unrest of the children of God. Alone, each individual soul, and yet all bound together in a common brotherhood, all going the one way, all seeking the same goal . . . an endless pilgrimage to the Promised Land.

Through the ages man's concept of God has changed, but always and always we seek Him, reaching out our hands to Him in life, delivering up our spirits to Him in death. And, is it not

welcome then, at nightfall to lay aside the cares of life, to put away the burden of the years, and to rest in God? Grieve not in the presence of death. Brief is the parting from loved ones, as in sleep . . . for deathless is the spirit in the name of Him who died on the cross and arose again from the dead . . . Grieve not, for in the presence of death you stand also in the presence of life eternal. Only believe . . . lift up your eyes and for life-in-death . . . give thanks.

* * *

Lift up your eyes and gaze upon the cross, symbol of the creative and redemptive love of God for men, dreadful and beautiful confirmation of the Presence of God. To atone for our transgressions the Son of God died upon the cross. He loved mankind. Therefore did He die. He had compassion for mankind. Therefore was His blood shed. He revealed the truth to mankind. Therefore was He crucified. He beseeched men saying: "I am the Way, the Truth and the Life" but they "hardened their hearts," betrayed Him, lifted Him up on the cross. They lifted Him up on the cross, Jesus Christ, only begotten Son of God. So was the price of human sin paid by Him who was sinless, so was salvation for the human soul dearly bought. They lifted Him up on the cross . . . and the shadow of the cross stretched from earth to heaven, and set upon the face of the earth indelible marks of faith and hope and love. Slowly, slowly was the struggle made upward from the dust. Slowly was fought the long way that led across the centuries to Calvary. Calvary . . . where they lifted Him up on the cross . . . Jesus Christ, Saviour of men . . . knowing not what they did . . . even as we today lift Him up on the cross . . . knowing not what we do.

The years come and go . . . and ever the farflung shadow of the cross . . . mighty challenge Godward . . . quickens a weary world to rise, renewed in heart and soul . . . the heart so broken with the stress of life, the soul so outworn with the burden of heavy sorrows. . . Lift up your eyes . . . with faith and hope and love . . . to the cross . . . in the lengthening shadow of which all men shall yet kneel together . . . in understanding, one for another, and for the cross . . . give thanks.

* * *

Without faith and hope and love . . . of what value are all the things we



Dr. William F. Sunday

*This sermon appears in the volume, "Gospel Preaching for the Day," published by the Falcon Press. It is used here by special permission.

regard so highly . . . the wealth and the power we deem of such great worth . . . the name and the fame we give our lives to gain . . . the land and the goods we sell our souls to have and to hold . . .

Be not deceived regarding these things . . . holding material achievement to be the measure of happiness. These things for which we struggle and sacrifice and suffer, these things for which we break and destroy one another . . . these things . . . make no answer to the cry of the heart, have no meaning in the hour of terrible need . . . give no solace when faith is dead, provide no refuge when hope is dead, are no recompense when love is dead.

Rather, hold fast to your faith. By your faith alone shall you be strengthened in the time of weakness and despair. By your faith shall you be comforted in the time of anguish and desolation. By your faith shall you be sustained in failure and defeat. By your faith shall you be unafraid, with vision to discern beyond the stars . . . a living and loving God.

Rather, weigh the worth of hope. As rain quickens the earth, so does hope warm the hearts of men, lift the tired spirit to new resolve. Doubt not the promise of Him who was the Apostle of Hope, that He will not forsake you. Abandon not hope, but go forward in the certainty that you walk not alone, nor hope in vain.

Rather, cherish love. Be mindful that the Son of God commanded his disciples, saying: "Love one another as I have loved you . . . by this shall all men know that ye are my disciples if ye have love, one to another." Be mindful that love never faileth and that though your life be wholly waste, yet shall love stand. You cannot experience the love of God save as you experience love, and you cannot experience love save as you give yourselves in love. This be your prayer . . . that you may prove worthy of love . . . which is of God . . . and by which life is consummate. Let these . . . faith and hope and love . . . be the measure of your happiness . . . and sacrifice them not in the name of material wealth and power. Pause . . . in the striving after wealth and power . . . and for faith and hope without which life would be devoid of purpose, and for the miracle of love . . . give thanks.

* * *

From spiritual soil ploughed by patience and wet by tears is true power gleaned . . . from spiritual wells deep and miraculously clear is true glory drawn. From this soil and these wells are yielded grace, mercy and peace . . . the grace of God by which life is filled with joy and light, the mercy of God which heals the broken heart and stays the anguished spirit, the peace of God that passeth human understanding.

From this soil and these wells are yielded dreams, beauty and song . . . dreams spun from deep longing, richly wrought, bright-patterned and purposeful, beauty which kindles the soul and ever and again covers the waste with flowers, song of impassioned joy and hope in which the spirit is lifted up to God.

From this soil and these wells are yielded courage, power and vision . . . courage to lift our eyes to the hills when the way is lost, when the grave is closed,

(Now turn to page 82)

Sermons for a Year

HARRY NICHOLSON, pastor of the Sherman Boulevard Congregational Church, Milwaukee has made it a practice for some years of announcing his sermon topics for the entire year in advance. They are presented in a mimeographed booklet which gives the outline of the entire projected program for the year. Readers interested in these publications can probably secure them from Mr. Nicholson. May we suggest that in making request that you send a small amount in stamps to cover mailing costs. Some times these suggestions bring many inquiries and place a burden on generosity of the person who must pay total mailing costs.

The 1934-35 preaching program is presented herewith:

September God Directed Living

9. A Man of Faith.
16. In League With God.
23. Speaking for God.
30. In Harmony With God.

October Challenging Living

7. Citizens of His Kingdom.—Communion
14. The Power of Faith and Humility.
21. The Relation of the Kingdom to Existing Society.
28. The Democracy of the Kingdom of God.

November Big Problems

4. The Individual Life.
11. War and Peace.
18. Team-work and Loyalty.
25. The Captain's Servant.

December The Hope of the World

2. The Song of the Ages.—Communion
9. Responsive Wills.
16. Dreams.
23. The Newness of the Old.
30. Reception or Rejection.

January One With Christ

6. "Come Unto Me."—Matt. VI. 28; "Abide in Me."—John XV. 4.
13. "I Will Give You Rest."—Matt. XI. 28.
20. "I Am the Vine, Ye Are the Branches."—John XV. 5
27. "As ye have received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, abounding therein."—Col. II. 6, 7.

February In the Silence

3. Be still, and know that I am God."—Communion
10. "In returning and rest shall ye be saved; in quietness and confidence shall be your strength."—Isaiah XXX. 15.
17. "He went up into a mountain apart to pray: and when the evening was come, He was there alone."—Matt. XIV. 23.
24. "Come ye yourself apart into a desert place, and rest a while."—Mark VI. 31.

March The Great Sublimation

3. "Resist not evil."—Matt. V. 39.
10. "This is the victory which over-

comes the world, even our faith."—I John V. 4.

17. "Be ye strong therefore, and let not your hand be weak: for your work shall be rewarded."—II Chronicles XV. 7.
24. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."—I John IV. 7.
31. "Be of good cheer, I have overcome the world."—John XVI. 33.

April The Triumphant Life

7. The Potter and the Clay.
14. Palm Sunday. "All Glory, Laud and Honor."
21. Easter Sunday. "I Know That My Redeemer Liveth."
28. More like the Master.

May Home Ties

5. Christ and the Home.
12. Mother's Day. An Enlarging Conception of Parenthood.
19. Honor Thy Father and Mother.
26. On the Threshold.

June

"Of Such is the Kingdom of Heaven"

2. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. XVIII. 3. Communion.
9. Children, the Hope of the World.
16. Children's Day. Service by the Sunday School.
23. Children, Our Best Teachers.
30. The Challenge of Youth.

July

Twentieth Century Christians

7. E. Stanley Jones—A Modern Paul.
14. Jane Addams—A Great Servant.
21. Albert Schweitzer—Living for Christ.
28. Edwin Markham — The Christian Poet.

DOING GOD'S WILL

My friends, the whole church of Christ the world over might meet on this Sabbath and recite all the creeds of Christendom in sonorous tones, and testify to the great things the Lord has done, and the world be comparatively unmoved. But, I tell you, if the whole church today, in its thousands of worshiping congregations, should bow and say with humble sincerity, "Lo, I come to do thy will, O my God," and then should begin tomorrow, everywhere, and in everything, really to do what Jesus has said, every individual Christian making that his chief business, before the end of the week the world would know that Christianity is something real to be reckoned with, and a revival of true religion would sweep over Christendom such as the world has never seen. For this is the root of the ineffectiveness of our religion, that to so great an extent a watching world repeats the calm but terrible accusation of Tolstoi, "Christians do not think Jesus meant what he said." We come to church, and cry, "Lord, Lord," we sing, "Crown Him Lord of all," we read of how His name is above every name, and then we go away and do as we please.

William P. Merrill in *We See Jesus*; Harper & Brothers.

Godliness is Gain*

By James Black, St. Georges, Edinburgh

Godliness with contentment is gain.
I Timothy 6: 6.

THE apostle here indulges in a play of words, or what we call a pun. Samuel Johnson said a pun was the lowest form of wit. Maybe, but it is a refreshing use of it here. The apostle speaks of the people who suppose that godliness is a means of gain, the idea being that people become godly or join the Christian church for what they can get, as many people often change churches for social betterment. They use godliness and the church as a kind of means of gain. And then quick as a flash comes his next verse, "But godliness with contentment is the biggest of life's real gifts," and he plays upon the two thoughts.

I should like to speak upon that great text. I do not know a text that the apostle ever spoke with more deliberation. It was the quiet summary of his own faith. He believed that godliness with contentment was the biggest thing that life could give him. Do you or I believe it? If you were to ask a business man today he would say, "No, I do not believe it. I do not believe godliness pays. If I am too godly in business, if I am too straight, if I have too many rules of righteousness, my neighbor, who is more slippery, does me down and I lose. Godliness does not pay in the world."

If you were to ask a young man or woman if they believed this they would say, "No, godliness gives us a narrow, clipped, and restricted life. It is chiefly marked by what you can't do, and they are always the nice things." And they seem to think that godliness has a narrow, embittering effect upon their pleasures.

Is this verse true or is it not true? These are only two alternatives. If it is not true that godliness and all that it means is the biggest thing in the world then the sooner you and I are quite openly honest the better. We may as well shut our churches, abandon all the Christian church stands for if the godly life and all the godly life means is not the biggest thing in the world, and the sooner we go outside and at least be decent pagans the better. We will at least be honest and rid of a silly and useless fact about life. But if it is true that godliness is life's biggest thing, that it gives the loveliest and

biggest gain, then all I have to say is there are millions in the world who are losing—and perhaps some of you who are right here—the biggest thing God devised for us if godliness with contentment is life's biggest gain. Is it? That is the question I would like to talk about tonight.

You will notice if you look at the text that it is in the form of an algebraic equation. We used to get in school something like this: $X + Y = Z$, and we were to fill in the proper values for these mysterious signs. It would come out like this: $4 + 2 = 6$. The sum came right only if you filled in the right values. If you filled in the wrong values then you heard about it. Will you notice that this is an algebraic equation. Godliness plus contentment equals life's greatest gain. And I maintain tonight that this great statement is true if you fill in the right values. But of course if you fill in the wrong values as we are constantly doing, alas for ourselves and the church; but if we fill in the wrong values the sum comes all askew. The trouble is that we Christian people have been filling in the wrong values.

When a young man hears what we think godliness to be, he says if that is godliness he does not want it. I would like to tell you tonight some of the false values we put in, what I might call caricatures of the real thing. The genius of a caricature is that it has a trace of truth. It would not have any values unless it did have. The caricatures of the real thing are always filled in, making the sum wrong.

I will tell you one or two of these great caricatures, and in order to be fair I will not give you my own, I will take them from great literature. First let me take one from my own country. I daresay if anyone here has ever met a Scot in his life he has heard the name Robbie Burns. Robbie Burns has a famous caricature of godliness. It occurs in that wonderful little poem called *Holy Willie's Prayer*. Of course the title is wrong. It should be called *Unholy Willie's Prayer*. It is about a good Scotch elder in the old days who was loyal to the kirk, who knew the Bible from Genesis to Revelation, who knew the shorter and longer catechisms, who knew the whole creed, who could correct the minister on points, but who, on Monday, when he went out to business, thought he could lead any kind of life he liked and Burns said, "There is your godli-

ness." No wonder you young men and women who are honest don't want it. It is just a profession. You people who call yourselves godly, hold your heads high, talk about your faith, sing your psalms, but you are no different on Monday from anybody else, and that is your godliness. And that is Burns' caricature that so many people are filling in and making the sum wrong.

Is that godliness honest? There is only one good test and that is the authority of Jesus Christ. What did he say godliness is? He said, "If you love me," what? Sing psalms? Attend church? Be pious? "If you love me keep my commandments." And I tell you Robert Burns' poem is just a silly caricature of the real thing. If you fill in the real thing it comes right. It is not a creed but a creed lived. It is not a doctrine but a doctrine carried out. That is godliness. Burns was all wrong.

Let me take one of your own people. Let me take a great caricature of godliness by one of your great authors who, unfortunately, you are leaving to be neglected. I am speaking about the great Nathaniel Hawthorne. He wrote a famous caricature of godliness that has done more harm than almost anything I can mention. He wrote a book called *The Scarlet Letter*. It is a story of a woman who had sinned for love and you remember what happened. They brought her up before the session of elders and the session of so-called godly men condemned her. They were critical, censorious, hard, bitter, and said Nathaniel Hawthorne, "That is your godliness." Self-righteousness, people who think they are as holy as God himself and can condemn their brethren. And he said there is your godliness. And if he were right I would go out of the church tomorrow.

But again test it at the only source. What did Jesus say about a thing like this? The fourth gospel tells an incident similar to this. They brought a woman whom they had taken in sin to the good godly Jesus and they said, "Jesus, what has your godliness got to say to this woman taken in sin?" And he looked at her and he looked at the men who had brought her. Now mark you, Jesus was not lenient with sin, but how he loved the sinner! He looked at them and said, "Any one here without sin cast the first stone." They just went away. That is godliness. That is the real thing. Very true about sin, but

*A Northfield Pulpit contribution.

loving the sinner, never critical, never censorious, never self-righteous. And I tell you Nathaniel Hawthorne is guilty with Robert Burns of an amazing caricature of the real thing. I will give you a third.

I wonder if you know the great novel written by Charles Reed called the *Cloister and the Hearth*. It is a story sort of leading on to Erasmus, but it is a story of a young Dutch man and Dutch girl who became engaged. In those days in Holland the marriage had two services—the official formal betrothal followed some time afterwards by the official marriage service. They were formally betrothed, pledged for life to each other, and before the official marriage came, the young man was called to Rome on business. The story gives a great account of his travels through the lands, but the point is when he came to Rome, as our saying goes, he "got religion," but the truth is it was religion that got him. What did he think godliness meant? He thought godliness meant breaking with the world, forgetting the woman he had loved, leaving her desolate. He went into a monastery, and like a plaster saint on a pedestal, with his hands folded he said, "I am godly, I gave up the world." And that was Charles Reed's amazing caricature of what godliness is. Compare it with Christ.

Christ attended every marriage feast, he walked about the streets, he saw the children at their games, he took the whole amazing thing we call life, every bit of it, its games, its pleasures, its work, its living, and its dying, and he made it one.

These are amazing caricatures that have cursed the church, and if you fill in these into your sum you do not get a true answer. What is godliness? I will attempt to define godliness in untechnical terms.

Godliness is simply the whole wonderful life you and I have. My brain, my imagination, my passions, my body, my mind, my soul, every bit of me consecrated and beautified in Jesus Christ so that my fingers, my feet run on his services. Godliness is the artist's brush, the poet's pen, and the diplomat's art, and the politician's gift, it is everything. The business man's opportunity lived and consecrated in Jesus Christ, and don't you make godliness any less.

Not long ago when I was holding my communicants' class one of the young men said, "Yes, I would love to join the church, but what have I got to give up?" I said, "My dear young man, it is not what you have to give up, it is what you have to get." You have not to give up a single thing that is innocent, not a single sport, not a single game, not a single piece of business unless it is evil in itself, and the sooner you give it up, whether you become a Christian or no, the better. But it is the whole wonderful life of us beautified, consecrated in the Lord Jesus Christ, that is godliness and don't you accept anything less.

Here, too, we have been cursed with amazing caricatures that have done terrible havoc to the church. I will mention one. Have you ever heard a good Christian minister stand up and say something like this:

My dear people, God has put you all in classes. There will always be rich and poor, there will always be gifted and ungifted. God has put you all in classes,



EVEN during the depression, America increased its expenditure for armaments by more than \$100,000,000, while contributions to the Church decreased nearly \$300,000,000, as shown in the above chart for the period from 1927 to 1933, issued by the National Committee for Religion and Welfare Recovery. Upon facts such as these is based the appeal of the National Committee for churches and their allied welfare activities.

stay where you are put and have Christian contentment. To be contented with your lot, that is Christian.

No wonder the Russians call that kind of thing "dope." I would go further and call it "tripe." That is a great lie. Christ does not come into our life to make us content, he comes into our life to give us that divine discontent. Discontent with every iniquity, inequality, to raise every low soul up until he is high, so high he is touching the feet of God. That is Christ's program, and to talk about our religion as dope, contentment, to stay where you are put, is the great lie.

Of course a man who is his own master is content, that is why it is translated contentment. The real translation is this: Godliness plus a man who masters himself is life's greatest gain. To have your life mastered in Christ, that is the road to self-mastery. The trouble with so many people today is their lives are mastered by a thousand outside things.

I meet young people today who cannot sit still in their own homes for a few minutes, but who have to be out here and there, who have to go to picture palaces, because there is no self-mastery. If you were to put some of them on a lonely island for a week, when you go back they would be dead with weariness, weariness with their own souls.

The man who has his own self-ruling Christ, so that ultimately all the fortunes or misfortunes of the world count nothing, he is inwardly content, because he is self-mastered. Get back to the equation.

$X + Y = Z$. Godliness as I have tried to describe it, this wonderful life of ours controlled by God, beautified, cleansed, made magnificent, this whole wonderful personality of ours glorified in God, plus self-mastery, plus spirit

that is gloriously self-sufficient in Christ. I put it to you, is the sum right? Isn't that the biggest gain that any soul can have? Isn't it true? It is gloriously true. If you and I do live our human life in God's endowment for his holiest and purest ends, plus self-mastery, if I have that you could keep all the rest of the world to yourself. To me it is life's biggest gain.

College Idea of Marriage

(Continued from page 72)

- 5. Cheerfulness
- 6. Adjustability
- *7. Ambition
- *7. Natural Mental Ability
- 9. Judgment
- 10. Education
- 11. Earning Ability
- 12. Interest in Religion
- 13. Enthusiasm
- 14. Family Connections (Heredity)
- *15. Social Ability
- *15. Willingness to Have Children
- 17. Willpower
- 18. Dress
- 19. Fondness for Own Family
- 20. Athletic Ability
- 21. Attitude on Civic Matters
- 22. Wealth
- 23. Artistic or Musical Ability
- 24. Beauty
- 25. Helpfulness in Housework.

The following was the decision of the young men:

- 1. Health
- 2. Judgment
- *3. Moral Character
- *3. Disposition or Temperament
- 5. Mutual Interest
- *6. Cheerfulness

*Tied for position.

- *6. Interest in Religion
- 8. Natural Mental Ability
- 9. Enthusiasm
- 10. Adjustability
- 11. Fondness for Own Family
- 12. Ambition
- 13. Education
- *14. Social Ability
- *14. Willingness to Have Children
- 16. Dress
- 17. Willpower
- 18. Business Ability
- *19. Family Connections (Heredity)
- *19. Cooking Ability
- 21. Beauty
- 22. Artistic, or Musical, Ability
- 23. Wealth
- 24. Attitude on Civic Matters
- 25. Athletic Ability

*Tied for position.

Let us rapidly compare the ratings given by these three groups. It is readily seen that "Health" is the first requirement in the selection of a mate by all the groups except the young women of the Community-Seminar, and here it was a very close second to "Moral Character." There is much disagreement among all other ratings for qualities. "Adjustability" was given fifth place by both men and women in the Church college and by the men in the State college. "Helpfulness in Housework" was not expected of their husbands by the women for they unanimously put it last. "Wealth" was not a very hopeful expectation for it was never placed higher than twenty-first. "Willpower" is put in 17th position by both the men and women in the Community group and by the men in the State college group.

There are some group trends which are worthy of note. "Moral Character" is ranked more necessary in husbands than in wives by these results, for the young women place it no lower than third. The young men of the Church college place it as low as sixth, and its highest position is third (the women's lowest). This is rather interesting in view of the oft' made assertion that the Denominational college is doing a superior piece of character building.

The dramatists, movie scenarists, or short story writers could learn a point from the position in which "Athletic Ability" has been placed. A reader of modern literature, or a steady movie attender, has been led to think that the chief way into a college-girl's heart is through athletic prowess. But a study of this questionnaire's results shows that the highest position in which young women have placed the desire for a husband of athletic ability was fifth from last, or twentieth.

Without doubt, the greatest interest to those of us particularly concerned with spiritual values, is in the location of "Interest in Religion." The men of the Community-Seminar group rank this attribute highly, placing it sixth. But the women of this same group think just half as much of such interest, for they have placed it twelfth. It is to be wondered if our church young women place no more importance upon the religious interest of their prospective husbands than is here indicated? It is noticed that the young women in the Church college group ranked this attribute in the same position—twelfth.

Turning to the young men we find a much more positive difference between the Community-Seminar and the Church college groups. The former group tie the religious interest with "Cheerfulness," while the latter group reduce the

The Country Parson Makes his Paper

By Milton Thomas (*The Country Parson*) Clymer, New York

Milton Thomas, known to rural readers as "The Country Parson," is pastor of the Methodist Episcopal Church, Clymer, New York. He has for some time published a parish paper of attractiveness. In this article he tells how he makes the paper and of its value to his parish.

THE most outstanding feature of our publicity program is *The Clymer Methodist*, our parish magazine. We publish it quarterly. In this way it gives us the value of parish paper publicity and does not become a burden to us. And a good quarterly is usually a dignified publication. The following comments will give an idea of our local church publication.

Will Rose, editor of the Cambridge Springs *Enterprise-News* and noted magazine contributor, says: "The paper compares favorably with almost any church paper, even though it may be published by a national board." J. H. Prichard, manager of the Pentecostal Publishing Company, says: "We wish to compliment you on the very attractive paper you are publishing." Andrew S. Wing, managing editor of "The Country Home," says: "Your little magazine is well edited and printed and is certainly a credit to your parish."

The makeup of our twenty-four page magazine runs something like this: In an editorial I discuss those things which a preacher likes to talk over with his people but has no other opportunity. We always carry at least one article whose primary purpose is evangelistic. Usually former pastors write them for us. The missionary department is a strong department and furnishes a major part of our missionary education program. In it we feature letters and articles concerning definite missionary projects in which our people are interested. We do not publish personal items as such, but carry a department of organization reports using as many names as possible. People like to see their names in print.

The magazine serves as the medium of publicity for any special project of the church. Then there are always a list of good articles to be printed. The

National Religious Press, of Grand Rapids, Michigan, which does our printing, furnishes a selective syndicate service. This lowers the printing cost. So I finish filling up our magazine with syndicate material. Besides interesting articles I always have the following syndicate features: children's page, cartoons, and joke column.

My front cover page is in a dignified black and white carrying some picture of special interest. In one issue we ran the picture of our church and in another the picture of the pastor's family. The front cover page gives a wonderful chance to feature some work of the church at large. Usually the denominational boards and religious projects are glad to lend cuts for these pictures. The same can be said about other pictures for the magazine.

The expense of the magazine is met by selling advertising space. I do not consider such ads as donations. We have a definite circulation of people, above the average standard of living, in a magazine which is prized by the readers. While our magazine does not cover the entire community, our readers are such that no enterprising business man can afford to neglect our publication. The magazines are distributed by mail in one cent wrappers. Some group of young people is always glad to help address and mail them.

The primary importance of the magazine is in building up and sustaining the interest of the people in the church and in making new contacts. Its general Christian message is often the only religious reading to find its way into many homes. Then there is the joy of creative work. This is the substance of art. To plan the magazine and then see it in objective form as it comes from the printers is a joy.

religious to seventeenth. Again we must consciously question whether our denominational schools are of much value from the standpoint of training our youth along spiritual lines!

A comparison of the Church college with the State supported institution is a partial answer to the last inquiry. There is such little difference between the young men and women of the State school with regard to religious interest as to make possible no valuable contrast along sex lines. But we can look with amazement at the low position given by the questioned students and feel that the Denominational college is doing a far better job than the tax-supported university along the line of preserving

religious values. If an interest in religion has any importance in the making of a happy and a permanent home, it surely deserves better than last (men) or second from last (the women).

There is another problem brought to our attention by noting the positions given "Moral Character" and "Religious Interest." The question arises, "Has our religious training, education, or influence drifted toward a divorce of religion and morality?" All the groups placed a high value upon the moral character of the prospective mates; it never being placed lower than sixth. The highest position the religious interest of such a mate received was to tie for sixth place with "Cheerfulness." This same group

(Community-Seminar) which put these two in a tie, also tied "Moral Character" and "Disposition" for third. Can we conclude that a person who is cheerful is of as much value in marriage as is a person who placed much interest in religion? It is much easier to answer that there does seem to be some similarity (at least in philosophical attitude) with "Moral Character" and "Disposition."

And yet another view which may be taken of these results is to use them as a means of "guessing" upon the thinking of the members of each group. The men of the State College group placed "Moral Character" two places higher than did the men of the Church College group. Yet the men in this tax-supported institution placed such little value upon a religious interest as to put it at the very bottom of the list. Perhaps this one comparison is sufficient to make us ask ourselves in genuine humility, "Is it enough for people today to be 'moral'?" Does religion not matter if a person is 'law-abiding' and 'morally good'?" An affirmative reply seems to be the conclusion drawn from the answers of these youth!

Give Thanks

(Continued from page 78)

power to carry forward though the "sorrows of hell compass us about," vision to see beyond the black night . . . a golden dawn.

Forgetful are we of these blessings of Almighty God . . . without which we would be the saddest and weariest of men . . . Consider grace, mercy and peace . . . dreams, beauty and song . . . courage, power and vision . . . and for these give thanks. These are the measure of your happiness and these are beyond purchase-prize.

Consider the stir of fellowship along the way of life . . . the clarity of truth which shall make you free, the light of understanding by which you forgive and are forgiven . . . the supreme solace of prayer, and the surety of His watch . . . and for fellowship and truth and understanding . . . give thanks.

* * *

Now have nearly two thousand years passed since men first discerned beyond the rim of the earth . . . horizons spanning all time and space . . . spiritual horizons which challenged life and death, spiritual horizons flaming with faith and hope and love, spiritual horizons reflecting grace, mercy and peace, spiritual horizons calling for courage, power and vision, spiritual horizons bright with dreams and beauty, and ringing with song, spiritual horizons opening wide the gates to fellowship, truth and understanding . . . spiritual horizons illumined with certitude that there is a God . . .

For the splendor and sweep of these horizons toward which we venture together in the Name of the Father, the Son and the Holy Spirit . . . give thanks . . . "for this is the will of God in Christ Jesus concerning you."

Forms and regularity of proceeding, if they are not justice, partake much of the nature of justice, which, in its highest sense, is the spirit of distributive order.—Hare.

MINISTERS' Hobbies

Planting Trees

By E. P. Giboney, Seattle, Washington

MY hobby is the planting of trees. Long before the government had started to appropriate money and hire people to set out trees in an effort to reforest the country I found this activity a suitable diversion from the routine of parish work. It is said that a hobby should be something that you follow without expecting any pecuniary return. You follow it in the spirit of the true artist for the love of the thing itself.

One day, however, I noticed that one of the daily papers was offering a prize for the best editorial of the writer's own

ing these out we cleared the ground for the building of a manse. The thought of the manse was not only to secure a suitable place in which to live but also to provide an appropriate background for some trees and shrubbery.

Nothing had been done in the improvement of the church grounds and the adjoining open spaces along the street. So we announced a tree planting day for the church and Sunday school. The members of the classes placed their names in bottles and then buried the bottle alongside the tree that was planted in the name of the class. We didn't



Shrubs Supplant Stumps

choosing. That was an unexpected opportunity to say a good word for my hobby. A few days later I received a check for \$25.00, in compensation for the five hundred words that I had offered on the subject of reforestation. A few months later a Chicago paper of my denomination offered a reward for the best demonstration in one season of the improvement of church lawns and the surrounding grounds. I had just taken charge of a church with a new building where nothing had been done in the making of a lawn or the setting out of shrubbery with the exception of some pale looking grass that was making a brave struggle for existence.

I secured a picture of the building and the grounds as they appeared at that time and then three months later secured another as they appeared with a real lawn, some shrubbery against the building and some ornamental trees on the parking strip. The prize came to my church with a check for \$25.00 as an award of merit.

In coming to my present pastorate, a parish of two churches in a suburban district, I found another opportunity to give some attention to my hobby. Across the street from the church was a large vacant lot covered with stumps. Blast-

stop our good work at the end of the church and manse property but continued a couple of blocks and down the side streets.

Already over two hundred and fifty trees have been set out around the two churches of the parish. In the Puget Sound basin where shade is not much in demand ornamental shrubbery and aristocrats of the forest have been given preference to the trees that are best adapted to give protection from the heat of the sun. The plan has been to alternate mountain ash, hawthorn and English laurel along the parking strips and the placing of evergreens, flowers and vines against the brick walls of the church buildings and manse. Thus, with very little expense the following of a hobby has made the church corner a center of beauty and attractiveness in the community.

The back yard of the manse is divided into three sections. One part is used for vegetables, one for flowers and one for trees. In the tree section slips are started and small trees set out that grow rapidly in size and value and are soon ready to give away to neighbors and to young couples of the parish who are trying to start life in the ideal American way, with a boy and a dog and an acre of ground.

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SPIRITUAL PIONEERS	Malvin Chauncey Hunt

Ten Useful Lists

By John D. Clinton, Fayette, Iowa

BACK of every church there is a list of those who join it. I walk into a minister's study and the telephone directory is more thumb-worn than any other book. I grant the need of such thumbing—until said minister has entered well such lists as these varied suggestions for the making meaningful, such moves as joining the church. Look down my list of lists.

1. *Boards.* There hangs by my telephone a card just $2\frac{1}{2}$ inches wide and 4 inches long. On one side there are 24 church board names with their home and office phone numbers. And on the other side is the list of my 23 members of the church school board. Six of these names are on both sides, which makes this little piece of bristle board (about 2 ply so it will go through the typewriter) a connection with my nearly 40 folks. I figure about 1/10 of a membership of 450 should be at work as key people. This list on this card is my key to them.

2. *Choir Lists.* There being eight choirs in our musical development, that means a booklet here serves best with eight lists of homes contacted. Of course, leadership and choir secretaryship should mean something in getting these folks called. Then there is the annual music pageant when a special word to everyone—or that Sunday afternoon thank you back to a boy choir

that sung so well and was gone before a person with a certain degree of Sunday dignity could catch them and convey appreciation. This list is usually made up by first getting the pupil lists from the school buildings and from them making up the tuneful home survey from which 80 different people are annually culled, or 20 per cent of the membership singing in the choirs.

3. *Church Scout List.* These fellows are pledged to do a good turn daily. Here comes the quarterly letter to the membership. Why pay Uncle Sam to take it out when there are bicycles galore, with boy scouts pledged to be helpful, ready at the end of the phone—if you have the list. I frequently use Camp-Fire girls as delivery folks, too. Their list is on the back of this scout call list.

4. *Delivery Lists.* How often we get the membership divided into groups and send out something covering the general field, and lose the list. Granted, moving members necessitate a shift in listing, but that is easily done when the lists are on file. My 226 families divide easily into ten lists which are kept on file.

5. *Farm List.* Fayette has forty farmers interested. On that FFF card there stand the 40 names and phone numbers and beside each, the willingness to give of their beef, pork, chicken or cream

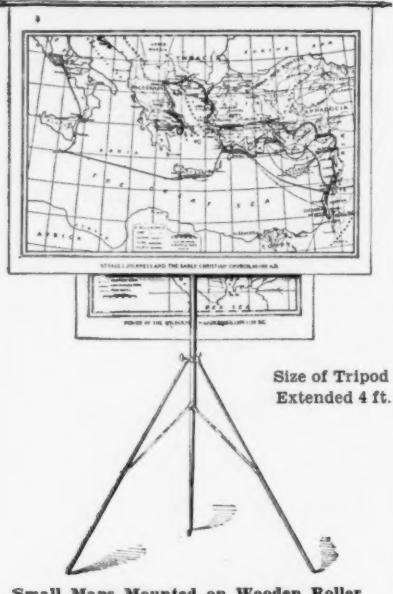
at special call of the church. There are four major events of the church year—anniversary, father and son, mother-daughter, and homecoming. For two years the ladies, having lost their nerve of solicitation in behalf of our agriculturalists, as minister I took that job over. I have never failed to average raising a pound a minute on the phone and last season had as total—20 chickens, 103 pounds of pork and 55 pounds of beef. Some people hesitate at ringing phone bells as well as doorbells. Both are pastoral offices at times and with the coming of the third season, I'm transferring to the ladies my list of 40 morale builders. It is a good list.

6. *Golden Age List.* Folks near 70 years of age are not so numerous. Fayette has 45 such homes. The list is in thirds. Annually in September, young people call at these homes inviting the town seniors to church Sunday morning and sending a car if necessary. This gives youth a chance to contact age helpfully and makes calling meaningful for them. And what letters of appreciation I get from those elderly folks who enjoyed the hand clasp of a young person.

7. *Toy Needers.* This list comes in handy at Christmas. It is naturally a list of needy homes, cataloged with this Christmas flavor.

8. *Carol Itinerary.* How easy it is to lose this one each Christmas eve. The plan here is to proceed unitedly to Main Street on Christmas eve and then divide the town in two, follow the lists and meet about 10 o'clock at some home where popcorn and apples flow freely.

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5. Palestine in the Time of Jesus: 4 B. C.-30 A. D. (Including the Period of Herod: 40-4 B. C.)
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3. United Hebrew Kingdom: 1050-937 B. C. Divided Hebrew Kingdom: 937-586 B. C.
4. Assyrian, Babylonian, and Persian Empires.
5. Restored Jewish Community in Palestine: 538-167 B. C. The Maccabean Kingdom: 167-63 B. C.
6. Herod's Kingdom: 40-4 B. C. Palestine in the Time of Jesus: 4 B. C. to 30 A. D.
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8. Chart of Biblical and Contemporary Chronology.

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ANOTHER MINISTER ARTIST

Ralph Quinton Eller, shown above, minister of the First Church of Christ, Canton, Illinois, is another minister who has learned the drawing power of pulpit art. His church auditorium, seating one thousand people, has been filled time

and time again through these presentations. Mr. Eller was formerly a newspaper cartoonist. He uses several types of art work including chalk talks, cloth and rag pictures. "Anyone who can write," Mr. Eller tells us, "can make these pictures."

We make 35 stops and every candler window besides.

9. Cemetery Honor Roll. Certainly the soldiers' graves are marked for respect annually, but how about the school teachers, preachers, top-notch farmers and faithful members of the school board, as well as a loyal church janitor or two. A hunch came to me that it was time to make up a list of the first hundred "service-giving" families, now in the cemetery. Have you called at your Acre of God and gone up and down the cemetery aisles locating resting places of service-giving folks? With the sexton and a couple of well preserved citizens, I took an afternoon to do it. They talk about Plymouth, Massachusetts, having interesting inscriptions, but Fayette, Iowa, had among others, one Democrat, buried in our cemetery and that affiliation was of enough import to there inscribe it in stone. Then, mostly, there was revealed that list of faithful town builders whose graves are never publicly decorated.

The day set for it is an August Sunday when gladiolus bloom is abundant. At 2:00 o'clock four scouts arrive at the cemetery. Each is given a list of streets and stones on those streets in the directions of north, south, east and west sections. That scout takes an hour to familiarize himself with his trek. At 4:00 o'clock a service is held at the cemetery. Four more scouts have arrived as have four camp-fire girls. The guide scout proceeds. Second scout, with a pointed stick, makes an opening at the head of each honored grave, and the young lady places in each opening, one gladiolus spike. Any family desiring to decorate family plots is, of course, invited to do so previously.

10. The General Alphabetical List. This list is presupposed of the membership. At the end of six months, how many of your families are paid up—or possibly paid in full. And what per cent have not paid at all and how many stops have you made pastorally. There are many uses for this general list.

In ye olden days ye knights entered ye lists. Hear Ye! For ye lengthening of ministerial Nights of rest and the lessening of ministerial Daise, enter ye, anyway, the above 10 lists.

THE USE OF LEISURE

How pathetic the incapacity of many retired business men for the happy and profitable use of leisure! Many are in position to retire, so far as their financial resources are concerned, but are utterly without the mental and spiritual resources that would qualify them for a serene and profitable leisure. President Cutten, of Colgate University, in his admirable book on *The Threat of Leisure*, made this confession, with which every spiritually-trained mind will agree: "I should rather go to the poorhouse mentally equipped so that I would be delighted to be in a room alone for an hour than to be a millionaire having to be amused." Dr. Samuel Johnson was not far wrong when he said: "The reason why a man drinks is that he is not interesting enough to himself to pass his leisure time without it." There is a growing group of sad men and women who need the enlarged horizons of sympathy and service which religion alone can provide.

William C. Covert in *Facing Our Day*; The Abingdon Press.

BOOK BROADCASTINGS

What the Writers have to Offer

Christian Thought

A Christian Manifesto, by Edwin Lewis. The Abingdon Press. 245 pages. \$2.00.

Something has happened to Dr. Edwin Lewis, the eminent professor of Systematic Theology and Philosophy of Religion in Drew Theological Seminary. Thus the jacket of his most recent book informs us. And none familiar with his former works who read this one will argue the case. As one who has been a student of and a great admirer of Prof. Lewis the present volume is an interesting surprise. Here he makes an appeal for the fundamental place of faith and the supernatural in Christianity. It is a revolt against naturalism and humanism. Some will say that the author has sold out to the fundamentalists, but while he pleads for many of the tenets of the conservative, his conclusions are not arrived at upon the basis of a blind authoritarianism, but by the processes of thought of a liberal theologian.

No one can question the sincerity of Dr. Lewis. It is equally difficult to question his scholarship. While he is taking a position that may be called conservative, he does not rule out the progressive approach to religion. Biblical criticism and similar efforts are accepted as useful tools in arriving at the truth. But the fundamental question is whether we are to take the attitude of naturalism, or of faith and belief in the supernatural. The person who feels that he must go the whole way by reason cannot agree with some of the positions held in this book. Your reviewer placed many question marks on the margins of the pages. Problems are stated that are deserving of and provocative of further thought. And perhaps the truth is not to be reached by thought alone, but by intuition and experience, also.

The titles of the chapters are indicative of the subjects discussed. They are: The Needless Retreat, The Goodly Heritage, The Impregnable Rock, The Gospel Figure, The Inescapable Supernatural, The Foredoomed Man, The Atoning Deed, The Incarnate God, The Great Tribulation, The Affirmative Faith. The high spots of the argument deal with the incarnation, the resurrection and the atonement. These, says Prof. Lewis, are central and essential in Christianity. You may have religion of a kind without them, but in the Christian religion a belief in them is absolutely essential.

This is a strange book in this day, a disturbing one, but a good one. And it is eminently worth reading. You may not agree with it. But if you are at all open-minded you will be provoked to serious thought. We predict a wide reading for this book.

C. W. B.

Religion and Revolution, by Adolf Keller. Revell. 188 pages. 2.00.

This book contains the L. P. Stone Lectures given at Princeton Theological Seminary in 1933. It gives an interpretation of the religious life of the Protestant European churches. An analysis

of the religious conflicts is made and the movements involved are described. The deeper fundamental problems of the Continental Church which underlie the present changes in the religious life of Europe are primarily pictured. It describes the last and final decision with which Continental theology is confronted in the midst of a revolution which is overthrowing old political systems. The lectures deal, primarily, with the fundamental principles which underlie the revolutionary events in Europe. These lectures about contemporary Christianity on the European continent deal, for the most part, with the deeper aspects of religious life which have come to light during the various revolutions in Europe. The rebirth of the reformation's spirit is reconsidered. The relationship which has existed between Lutheranism and Calvinism in the last decades is briefly reviewed and a brief survey is made of the struggle between Neo-Calvinism and Neo-Lutheranism. The various storm-centers and phases of the theological revolution are described. German Protestantism in conflict with secularism is portrayed in its psychological, social and religious aspects and in addition a brief survey of recent developments is given. The practical consequences and effects of the present religious, social and political conflict between the new and the old ideas are clearly surveyed. The author's training and experiences well fit him for the task of writing and lecturing on the general religious and theological tendencies in Europe. It should be read by all those who are interested in the present as well as in the future welfare of religion and theology in Christianity.

H. D. H.

Whipping Post Theology, by Dr. W. E. Biederwolf. Wm. B. Eerdmans Publishing Co. 305 pages. \$1.50.

We are informed that God's will must be ascertained first, through divine providence, the Holy Spirit and the Word. A comparison is made between modern healing and Christ's healing and their differences are also set forth. The author contends that the idea of bodily healing in the Atonement is refuted by the New Testament teaching. Four other inescapable conclusions are given—(1) the sick do not get out from under the curse of disease through the Cross, (2) the Bible encourages the physically afflicted in the use of human remedies, (3) present redemption of the body in this life has no Scriptural basis, (4) on the Cross, Christ was not sick and diseased with all human ailments. The fruitage and actual results of many present-day divine healers have been investigated and no foundation can be found for their claims. Serious attention and consideration are given to the prayer of faith found in James 5: 14 and 15, and it is found that the faith of the praying elders is mentioned as moving God to heal. Paul's thorn in the flesh is interpreted by the author to mean some bodily ailment and three other interpretations are rejected. The

gift of healing recorded in I Corinthians 12: 1 is interpreted by the author as to Paul's precise meaning and also what we are to infer for present-day application. After examining the Scriptures, the writer gives his own conclusions that many present-day healings are not the result of any special gift of healing such as in the early Church but are the result of earnest prayer. A careful exposition is made of Galatians 3: 13—"The curse of the law" and it is found that disease is not included in the curse of the law save as a special divine judgment from God, then the author gives his explanation of what Paul meant by "Christ hath redeemed us from the curse of the Law." The efforts to cure disease and some of the remedies used to alleviate and to remove suffering are traced down through the course of history. The early beginnings of faith healings are mentioned, the history of healing during the Church period is treated also from 150 A. D. to the present. Mention is made of the unorganized as well as the organized movements of healing also the independent work of individual healers who have come and gone. The healing movements still to some extent in existence are reviewed in order of their appearance together with a short account or résumé of their founders, teachings and practices. An examination of the so-called proof texts for divine healing is made in a studied explanation of the Scriptures used by the proponents of divine healing in the Atonement.

This book gives a scriptural study and survey of divine healing. It also exposes many perverted ideas about divine healing being in the Atonement.

H. D. H.

Personality and Religion, by Edgar Brightman. The Abingdon Press. 159 pages. \$1.50.

The five chapters in this little volume were originally delivered as the Lowell lectures for 1933-1934 in King's Chapel, Boston. The author is Borden Parker Bowne, Professor of Philosophy in Boston University and the leader of the personalist movement in philosophy. The pressing question in theology to-day is as to whether or not God is personal. Professor Brightman contends for a personal God who is both finite and infinite, that is, he is infinite in duration, but limited by his own reason, the content of his own personality and other conditions that he imposes upon himself.

It seemed to this reviewer that the best chapters in the book were the last two, one on Personal Religion and the other on Social Religion. These are not as recondite as the argument for a personal God who is at the same time infinite and finite, and are much more practical in their content. The book is one which every student of philosophy and theology will want to read.

H. W. H.

The Secret of the Saint, by Sir Henry S. Lunn. Macmillan Company. 229 pages. \$1.00.

The sub-title indicates the purpose of this book—"Studies in Prayer, Medita-

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tion and Self-Discipline". The seven chapters deal with the more important phases of the devotional life, our need of it, those who have been masters of it and the various techniques which help us to a great appreciation of it. The distinguished English layman and editor who is the author gave us a little book of prayers about twenty years ago, and now gives us the riper fruit of his knowledge and experience in this limitless field. Twenty-five pages towards the end are reprinted from *A Pilgrim's Chapbook*, by the Rev. Gilbert Shaw, M. A., and include meditations grouped around such themes as Humility and Detachment. A bibliography at the end lists about one hundred books dealing with the life of prayer which the author has found helpful. The little book is an excellent manual of devotion for study at any time and particularly during Lent.

F. F.

The Church and the World

INTOLERANCE, by Wilfred Ernest Garrison. Round Table Press, Inc. 270 pages. \$2.50.

The selection of Dr. Garrison to write this book on intolerance is a very pleasing one. For while, if it were written from a prejudicial point of view it might add to the fires of hatred, under the direction of one, respected for his breadth of thinking and social tolerance, it becomes a splendid, impartial history of persecution and intolerance during the Christian era.

Some space is used in the opening pages to a discussion of the primal urge but the bulk of volume deals with the Christian era. We see the Roman state attempting to stamp out the young Church. Then the Church, having gained authority, becomes the oppressor. Next it is sect against sect. Both Catholic and Protestant Churches seek to enforce their decrees through force.

Some interesting chapters deal with the French and American revolutions. The American struggle for freedom is interpreted from the social and intellectual point of view. Then comes the history of our own land with its peculiar hatreds and organizations of intolerance.

The picture of intolerance today is not a pleasing one. We have the Negro; we have the Jew; we have communists; we have our Jap. When discussing the days of the past it is easy for the reader to see the errors of reasoning and the break down of brotherhood. But when we face the facts of our modern life the solution of the problems of intolerance are not to easy. It is easy to see where religion and brotherhood failed in the past. It seems, also to be easy to excuse the same break down in modern society. For instance, the best practical solution the author offers for the Negro problem is the continuation of a moderate degree of social segregation. But, of course, this is not the ultimate solution. It is the practical one.

The methods of intolerance in the past were probably the most practical solutions of the problems faced. So the book closes as it began, with a recognition of the limitations of human nature and an appreciation that the millennium is not here. As I have said before, this is a study of tolerance, not a propaganda volume for any particular form of solution. Perhaps the solution will be found in the revelation of the facts.

W. H. L.

An Outline of Religion, by E. R. Appleton. H. C. Kinsey & Company. 712 pages. \$5.00.

This one volume story of religion which has been the matter of considerable comment in England has now made its appearance in America. The author is a layman, well versed in religion, and well known in his own country because of his weekly broadcasts. He has attempted to give us a popular exposition of Christian history. It is really an outline of Christianity rather than an outline of religion. Other religions are touched upon but their treatment is not exhaustive.

Some things the reader will instantly notice. The book is readable. The matter is arranged under titled paragraphs and broken up so that one may turn and read at leisure. A second thing is that it is written so that youth may read it understandingly. Perhaps many scholars will feel that the work is rather juvenile. But it is one which will be an asset to the home. A third thing noticeable is that the whole work is sympathetic rather than critical. It is a story, not a critique. Here again keep in mind a home volume.

This reviewer knows of no book which will meet the needs of a family source book on religion, especially Christianity, as well as this. He commends it to the readers of this magazine and would urge that they keep it in mind for recommendation to their membership.

W. H. L.

Liberal Catholicism and the Modern World (Vol. 1, Belief), by Frank Gavin, Editor. Morehouse Publishing Co. xlv-197 pages. \$1.75.

The publisher in his statement on the jacket of this volume says, "These papers, originally published in the *Living Church*, present an application of the faith and practice of Liberal Anglo-Catholicism to many phases of modern life and thought. The writers are well known clergy and educators, each a recognized authority on his subject." Fourteen different writers contribute to this book, but it must be said that the finished product is more unified than most efforts of this kind. It shows careful planning on the part of the editor and writers in covering the field without duplication or serious break of continuity.

This work is an expression of the beliefs of that wing of the Anglican, or in America Protestant Episcopal Church, which is known as Anglo-Catholic. The editor in closing his introduction states his purpose in these words, "It is our peculiar privilege as Anglicans to set forward and bear witness to a Catholicism that is not imperialistic but free; and to a liberalism that has its living roots in the congenial atmosphere of a vital tradition." Although it may appear to a liberal Protestant that some of the contributors are more Catholic than Liberal, the liberal approach is maintained with great fidelity for the most part.

As an Anglo-Catholic apologetic (should it ever be used as such) it is hardly convincing enough to result in the wholesale conversion of Protestants to the fold of so-called Liberal Catholicism. While it seems to the reviewer that in some of the chapters the approach is rather dogmatic and the argument somewhat weak, all of them can be said to be quite readable and thought-provoking. To anyone wishing to know something of the beliefs of this group, and every

religious leader should, I can sincerely recommend this volume as a clear and well-written statement of their theological positions. Those holding the Anglo-Catholic faith should greet with appreciation and gratitude this book, coming as it does, as an expression of belief by the American leaders of the movement.

C. W. B.

Unkulunkulu in Zululand, by Andrew Burgess. The Augsburg Pub. House. 258 pages.

This is a book depicting the missionary work of the Lutheran Church in Zululand. The title means "The Great Great," the way the natives speak of God. They say, "He made the trees, the mountains, the rivers, the cattle and us. Then Unkulunkulu left us. Some say He went by way of the sea. Our ancestors have seen his path through the forest, but He did not return. He has forgotten us. He created—He forgot."

The book gives first hand information on the customs of the people, their habits of life, heathen worship and the progress of the gospel in South Africa for 90 years. This is the first book printed in the English language about the mission work in Zululand. It should be read eagerly and thoughtfully. It will be the basis for mission study in Lutheran Churches and contains much information that will be welcomed by every Christian interested in the triumph of the gospel. Numerous pictures of natives and missionaries illustrate many lessons in the book.

T. B. R.

Christ Down East, by R. G. Burnett. Revell. 160 pages. \$1.25.

This is a book of adventures in East London slums. The author is editor of *The East End Star*. The experiences are drawn from the East End Mission. This book is based upon the mission's activities. Peter Thompson founded the mission (1885). He died in 1910 and F. W. Chudleigh took his place. The latter's career is related therein. This book is a record of amazing transformations in the lives of men and women and children in the East End slums of London. The East End of London has undergone some changes and transformations during the last fifty years. Dens of evil have disappeared. The level of conduct is higher, evil is still there, but the Christian witness has raised the standards. The book describes conditions in the East End slums before and after the mission was established. Most of the East End children have to live under appalling conditions. They suffer from disease, drink, vice and inhumanity. The plight of the East End women is the most distressing. The brunt of the burden falls upon them. Theirs is a perpetual struggle against squalor and poverty. There is much drinking and depravity among them but the mission's influence has made it less than formerly. Many of the women on the outer edge have been reclaimed under the mission's influence. Thousands of girls have been saved from lives of horror and shame. Some queer characters have been helped by the mission such as Tom, the ex-seaman, Bill, the professional housebreaker, and John, the colored pugilist.

The heroines of the slums are Christ's women workers in the East End. They live in the midst of their work and labor sacrificially. Life in the raw, at its basest and most repulsive, is their daily ex-

perience. They had the faith to dare all in Christ's services and they were never defeated. The mission sisters are proving to be guardian angels to many in need. These women workers see the very worst sights of the slums. There is material among these East Enders for noble lives and sterling character. Every effort is being made to better their lives. The medical work of the mission relieves the sick and it paves the way of admittance into many new homes into which no Christian worker has ever gone. Healing of the body through medicine helps win many to Christ. Superhuman patience, tact and loving kindness are necessary in this work. Social activities are carried on at the mission in connection with their other services.

H. D. H.

Youth and Religious Education

Youth and the Homes of Tomorrow, by Edwin T. Dahlberg. The Judson Press. 160 pages. \$1.00.

This volume is the outgrowth of sixteen years of pastoral interviews with young people and their parents. Some of the practical, every-day questions raised by young people in planning for marriage and home life, are dealt with from the Christian point of view. Marriage is treated as the culmination of love and its social, economic and spiritual meaning is given. The reasons, dangers and attempted solutions of postponed marriages are discussed. Mention is made of the problems and difficulties of intermarriage of Catholics and Protestants together with four possible choices that might be made. Some useful hints of etiquette about the wedding and the honeymoon—things to remember and to avoid—are suggested. The effects of the wage-earning bride on the home and on companionship, etc., are mentioned. The privileges and responsibilities of parenthood are discussed. The maintaining of family ideals in the realm of pleasure, recreation and the right use of leisure time are upheld. The problems and dangers of second marriage as well as the reasons or motives for it, are set forth. Our need of God at the altars of the home is emphasized and suggestions are made as to how it can be accomplished. Thought provoking questions for discussion are to be found at the end of each one of the ten chapters. A list of some helpful literature is given at the end of the book.

This book is a very excellent one to use as a basis for youth discussion groups. It is Christ-centered and it gives the only true basis for a permanent solution to our social ills.

H. D. H.

Christian Education In Your Church, Harry C. Munro. The Bethany Press (1933). 270 pages.

Harry C. Munro has written a book characterized by sanctified common sense. You can tell on almost every page that he has experienced that about which he writes. He is writing about and for your church and mine; churches often with little money and with imperfect equipment, churches populated not with saints, but with the common garden varieties of human beings. He writes, too, on the assumption that common

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Your reviewer is glad that Dr. Munro includes the Revised Social Creed of the Church (1932) and the seven-fold objective as stated by the International Council of Religious Education. Good chapters are presented on the relation of Church, Home, and School. The author realizes quite clearly the overlapping influence of all these institutions. He sympathizes with all and suggests methods of cooperation. Along the same line, he comments specifically and effectively on your church in its wider relationships.

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N. C.

and ours to the possession of joy (John 17:13) as a subject of prayer is discussed as well as how to possess it. Jesus prayed for our sanctification (John 17:17) and we are urged to follow His example and methods of attainment.

This is a series of vigorous and enlightening sermons and should be studied and read by all those desiring a more wholesome and vital prayer life. The reader is challenged to put forth his best spiritual efforts as he talks to God. H. D. H.

We See Jesus, by William Pierson Merrill. Harper & Brothers. 129 pages. \$1.00.

This is the twenty-fourth book in Harper's monthly pulpit and it is written by the minister of Brick Presbyterian Church, New York City. As others in the series, this volume contains ten representative sermons by the author. At the beginning of each discourse a printed Bible text is found. The series of sermons is named after the first sermon in which Jesus is seen as the only one whom we can follow. Next, the way by which to enter into life is emphasized, as giving the whole of self in some venture and following Christ. Then, we are urged to go to Bethlehem to learn that God is in his world and that he has a place in its natural processes as well as in all of human life. The religion needed to-day is a simple, thorough going following of Jesus—doing what Christ has said. We interpret the silence of eternity either by fear or by love. The real value of religion is gained by helping us keep our footing on the heights. Christ came to bring fire and create disturbance, still He came to bring a power that could control the flame. God has a purpose for us at every step of our way and we should take thought for the by-products of our Christian life. The spirit of man left to itself can match and master all the forces of the universe—the spirit will ultimately win. We can believe in eternal life as constant change and growth.

These sermons are very challenging to this present time in which we are living. They are liberal in point of view yet they have a vital message for to-day. If you desire spiritual meat and need a change of spiritual diet be sure to read and digest these sermons. H. D. H.

The Distinction of the Indistinguished, by Merton S. Rice. The Abingdon Press. 170 pages. \$1.50.

As the pastor of Metropolitan Church, Detroit, Doctor Rice has for many years exercised a commanding influence not only throughout the vast area of Detroit but also through his writings. The reputation he has won as a preacher of individual and civic righteousness entitles him to this wide hearing. In this volume of ten sermons, he writes, "The distinction of the indistinguished is a human compliment and I have long been convinced that the complete story of any life would present a genuine romance of heroic ventures, ideals to be maintained, denials to be respected, espousals to be fought for, darings to be pursued."

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W. L. L.

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The Moffatt Bible is available in many beautiful editions at your nearest bookstore.

HARPER & BROTHERS, New York

The Ivory Spires, by F. W. Boreham. The Abingdon Press. 279 pages. \$1.75.

Doctor Boreham, who is a native of Tunbridge Wells, England, has been the pastor of churches in New Zealand, Tasmania, and Australia for about forty years. In the beginning of his religious work he was a lay helper in the London City Mission, and his writings still retain his intense interest in city mission work. This volume is the twenty-eighth to be published in the United States.

In his introduction Doctor Boreham paints an exquisite setting for the twenty-four chapters that follow. His subjects are unusual and the treatments always very suggestive and helpful. Such titles as, "The Pirates' Lair," "Blind Man's Bluff," "The Stolen Goose," "The Factory Girl's Holiday," "The News Boy" and "Stray Dogs" suggest to us the interest which the author shows in the common yet human things of life. He makes the common place occurrences ring with interest and charm. His spiritual interpretation of his subject is refreshing in its simplicity. There are profit and pleasure, sound admonition and spiritual suggestiveness in every essay of this book.

W. L. L.

The Approach to Jesus, by Theodore Huggenvik. The Augsburg Press. 135 pages.

This is an inexhaustive study of the age-long question, "Sir, we would see Jesus." The approach made with the students of St. Olaf College is based on the scriptural record rather than through biographies or historical records. The aim of the author is to present seekers after truth the incomparable Christ with whom we may have communion and also aid pastors to help the people find Jesus Christ so as to approach the Father with forgiveness and cleansing.

There are fifteen chapters in the book dealing with the approach through the Old Testament, through John the Baptist, through the words of Jesus, through Friends, through Enemies, through Paul, through the early Church, etc. The author has written *Fourteen Men who Knew Christ and History of Organized*

Christianity. This book should be a blessing to all who love the evangelical faith. It abounds in sermonic material. Former students and friends will welcome this thoughtful study.

T. B. R.

Various Topics

The Prophets of Israel, by S. Parkes Cadman. Illustrated by Frank O. Salisbury. 197 pages. 10 illustrations. The Macmillan Company. \$3.25.

Dr. Cadman has written a series of tributes to the Old Testament prophets from Moses to Daniel. This book consists of short sketches which vary from eight to ten pages in length. At the beginning of each biographical sketch of a prophet there are several verses of Scripture taken from his writings. Frank O. Salisbury, who is the famous English portrait painter, has drawn nine illustrations for this book. Jeremiah, Moses, Elijah, Amos, Isaiah, Ezekiel, Habakkuk, Jonah, Daniel, and a person called "The Nameless Prophet" who is pictured from material found in the last twenty chapters of Isaiah are the subjects which Mr. Salisbury has chosen to draw.

The author follows the modern methods of criticism in delineating his characters of the Old Testament. There are three ideas or convictions which permeate this biographical survey. In the first place, every prophet is pictured as a living, moving, and breathing person in the very presence of Jehovah. In studying these servants of the Lord, as Dr. Cadman refers to them, he is continually fixing our attention on what may be termed their high central mind. It was averse to compromise with evil in any form. The third thought which runs through these biographical sketches is the emphasis that the messages of the prophets prepared the way for the mission of Jesus Christ.

This book, with its vivid illustrations, attractive binding, wide margins for notes, and simplicity and clarity of expression would make an excellent gift to anyone interested in the thoughts and deeds of the great prophets of Israel.

W. L. L.

Semitic and Hamitic Origins, by Geo. Aaron Barton. University of Pennsylvania Press. x/395 pages. \$4.00.

A scholar universally recognized and variously appropriated by widely different denominations has just brought from the press in this volume his most recent convictions and conclusions on Semitic and Hamitic problems. Dr. Barton has not held these views in all of his previous publications, but like the true scholar which he is, he has changed his opinions on the bases of his most recent investigations. Thirty years ago in his *Sketch of Semitic Origins, Social and Religious*, Dr. Barton believed that all Semites had been polyandrous and totemistic, that sexual rites in Semitic ritual were survivals of polyandry, that the various stages of the excavations and depicting the type of life, religion, customs, and products of the early dwellers of Kirjath-sepher. This work is a permanent addition to English source material on the Bible and Bible times and geography.

One may get a glimpse of the authority of the author when we see that in addition to his research work he was lecturer in the Pittsburgh-Xenia Seminary, permanent lecturer on Archeology in the Louisville Presbyterian Seminary

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• THE CHURCH LAWYER •

Effect on Bequests when Churches Merge

By Arthur L. H. Street

SO many trust funds, testamentary and otherwise, exist for the benefit of church societies that it is a matter of frequent interest to know what effect, if any, a merging of congregations for community service has on the funds.

One angle of the subject was lately dealt with by the Connecticut Supreme Court of Errors in the case of Hartford National Bank & Trust Co. vs Oak Bluffs First Baptist Church, 164 Atl. 910.

Cornelius Erwin bequeathed \$3,000 to the First Baptist Church, Martha's Vineyard, Mass., \$1,000 to be used for general purposes and the remaining \$2,000 to be held in trust by the Pastor and Deacons, for use of the income in maintaining a "Sunday School Library of said church."

Forty-five years after his death it was found impossible to maintain more than one Protestant church in the community and the Protestant congregations joined in the services of a Methodist church. Sunday school teachers, etc., of the Baptist church were taken over in the Methodist Sunday School.

The Baptist church did not surrender its charter and continues to hold annual meetings for the election of officers, etc. It is left free to resume its separate services if and when it pleases.

The library was placed in the custody of the Methodist Church for retention so long as no separate Baptist Sunday School is conducted.

Question arose as to whether there

and the Dallas Evangelical Theological College. He was a contributor to many theological and archeological periodicals, especially the *Bibliotheca Sacra*.

R. W. A.

Old Home Town, by Agnes Sligh Turnbull. Fleming H. Revell Co. 224 pages. \$1.75.

Some books are read because we have to read them, others because we want to read them and can't stop until we get to the end. Stories written by the author of this book are of the latter class. They are always stories par excellence.

This volume contains nine stories that have lessons sorely needed by us today. They reveal the comedies and tragedies, the joys and the sorrows, the defeats and the triumphs of men and women in the small town where the population is unspoiled rather than in the vast

had not been a failure of the bequest, within the meaning of a provision in Mr. Erwin's will for other distribution of bequeathed funds on "failure" of the bequests.

Holding that there had been no failure of the trust, the Court of Errors said:

"Charitable trusts such as this is are highly favored, and every reasonable intent is to be made in order to sustain them and make them effective. ***

"In the first place, it is to be noticed that there has been no complete and final abandonment of Sunday School instruction in connection with the Baptist Church. That church still exists as an organization, and may at any time resume services and re-establish its Sunday School. *** The fact that, at any particular time, there are no persons qualified to receive the benefit intended by a charitable bequest is not necessarily a reason for holding that it has failed, and, if no other disposition of the income is provided, it may be permitted to accumulate to await the time when proper beneficiaries are to be found. *** 'A sluggish or dormant congregation is not beyond the possibility of being awakened to ecclesiastical activity.' *** In *Strother v. Barrow*, 246 Mo. 241, 250, 151 S. W. 960, it was held that to constitute the abandonment of a pious use there must be an intent permanently to abandon it and an actual nonuser, and the fact that religious services had at times languished and at times been discontinued was not sufficient to establish it."

centers of population. Such lessons as adjustment to rural life after health and position has been lost in the city, appreciation of the ability of older people, neighborliness, the service boys may render in the Church, the sacrifice parents make for their boy's education, the queenly place of a woman, and family reunions.

More Power To You, by Walter B. Pitkin. Simon and Schuster. 292 pages. \$1.75.

One of the most serious personal problems confronting ministers is the lack of sufficient "drive," or vitalizing energy, to enable one to accomplish what his hand finds to do. Here is a book dealing with human energy, its source, conservation and economic application together with all those physical factors affecting it. The author does not lay down definite rigid rules for achieving a technique for economizing energy, but rather sets

forth the principles involved and advises the reader to find his own best personal adaptation to them.

A number of more or less scientific treatises have appeared in recent years dealing with energy, health, sleep, fatigue, etc. Now Mr. Pitkin has digested these treatises, added to them his own experience, and presented the whole in this stimulating book. It is written in his usual lucid style and is a delight to read. It is a book that will interest ministers—that profession which perhaps has the heaviest demands of any on its energy.

S. L.

Girls Who Became Artists, by Winifred and Frances Kirkland. Harper & Brothers. 115 pages. \$1.00.

The same authors have before given us several books in this series including *Girls Who Made Good*, *Girls Who Achieved*, *Girls Who Became Leaders*. This particular volume tells the stories of Wanda Gag, Pamela Bianco, Marguerite Kirmse, Margaret Bourke-White, Meta Warrick Fuller, Cecilia Beaux, Madame Le Brun, Angelica Kauffmann, Janet Scudder, Anna Hyatt Huntington and Malvina Hoffman. Intimate stories of their ideals and struggle help to make the volume interesting to both youth and adults.

W. H. L.

Christian Worship: Its Origin and Development, by Stephen L. Flickinger. Presbyterian Theological Seminary, Chicago. 16 pages. 15c.

This contains a lecture originally delivered to the Baltimore Conference of the Methodist Episcopal Church, South. It is a study in the beginnings of Christian worship and its adaptation by the reformers. Zwingli's, Calvin's and the Palatine orders are given in detail. It is a painstaking bit of work and will be of value to all ministers interested in understanding the history of worship.

W. H. L.

Leisure: A Suburban Study, by George A. Lundberg. University of Columbia Press. 396 pages. \$3.00.

Here is a volume which gives a detailed study of the agencies and activities of the leisure time of the inhabitants of Westchester county, New York. The author has been assisted by other research workers of Columbia University. In the picture we have a range all the way from the woman who said "Yes I believe that something must be done for the leisure hours, I go to the picture show," to the churches of the county. We are told what percentage of members find church worth while, how much the church clubs count, why services are not continued and many other interesting but undramatic facts.

The same procedure is followed with schools, clubs, motion pictures, drama and a hundred other activities. What we gain from the book will add to our knowledge of leisure hour activities but it will hardly increase our admiration of the human race. In Westchester life consists largely in going to the city to work and going home again to get ready for the next day. The house wives, it is pointed out, don't take an early train to New York. They go between ten and eleven to spend their husband's earnings.

The book is of value for social students. Other studies of this kind will not be long in appearing.

W. H. L.

GOOD SINGING— GREATER FERVOR

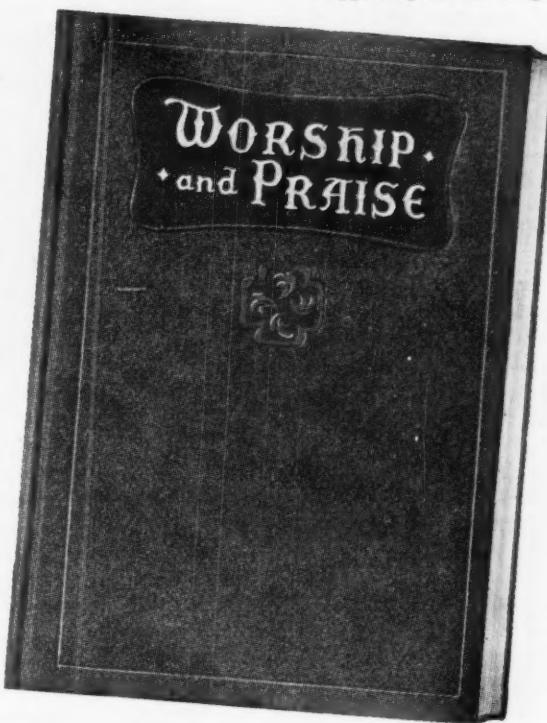
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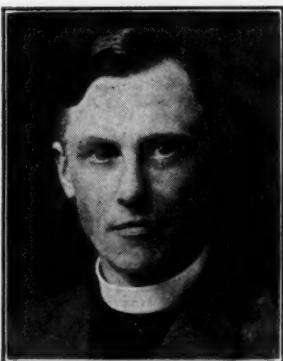
Pastor Supt.

Through the Eyes of an Englishman

By Frank H. Ballard

It has been said times out of number that an Englishman's conversation begins with the weather. There really is an excellent excuse if these paragraphs begin with the same subject. You Americans think of Britain as damp and dark. I have heard some of you speak as though London is enveloped most of the year in fog. It may interest you to know that during the summer we had brilliant sunshine and drought such as these islands have not known for over a century. Ardent gardeners are sighing over withering flowers and many municipalities are getting anxious about sufficient water supply to maintain health. Grandiose schemes have been proposed for linking up even remote villages—for dry wells are not novelties in some rural districts. It has even been suggested that water is the touch-stone of progress. Housing authorities demand a million new houses, health experts insist on a bath in every one of them. That means an additional consumption of millions of gallons. Add to this the increased supply necessary for cleaning motor cars, cleansing streets, supplying bathing pools and all the other necessities of modern life. It has been estimated that in 10 or 20 years the consumption of water in towns may be three or four times what it is today. Yet I suppose a week's steady rain would spoil the popularity of the subject, and most of the schemes would go into cold storage. Thus still is necessity the mother of invention.

There may be a shortage of rain but I find no dearth of ideas. There may be sterility in the gardens: there is fertility in men's minds. The whole world seems to be in ferment and everybody is bursting with remedies for everything. Some of us have been watching with anxiety disputes in the Southern half of your continent. Especially we have been concerned about the war between Bolivia and Paraguay. It will help your readers to get a peep into English Church life if I describe something that happened in my own church in this connection. We had formed some groups for the discussion of religious subjects, and at the end of a long debate in my own drawing room one man challenged me to bring the Chaco war to the attention of the congregation. This I did the following Sunday with the result that the following resolution was signed by some hundreds of people and forwarded to the Prime Minister and the Foreign Secretary:



Frank H. Ballard

"We, the undersigned members of the congregation attending morning and evening services at the Hampstead Garden Suburb Free Church on Sunday, May 27, 1934, having had our attention called to the lamentable conflict between the countries of Bolivia and Paraguay, desire to express our appreciation of the efforts which have been made by His Majesty's Government to secure by international agreement an embargo on the sale of arms to the belligerents; we hereby record our conviction that, even should general international action be found impossible, this country should yet, for itself, impose and maintain an absolute restriction on the export of armaments to the nations at war."

This is the mood of our churches, especially amongst young people who would rather run the risk of increased unemployment and financial disadvantage than make money out of the implements of war.

Our aim was not merely to pass a resolution but to give a lead to the country, but we found great difficulty in making our action widely known. The religious papers printed it, but the great dailies took no notice, in spite of the good offices of an influential journalist. These are secular papers, like the *Times*, ready to help the cause of religion but there is no daily paper that I can mention as really friendly to the Free Churches. This is a matter that needs the attention of rich men who are prepared to risk their money for the Kingdom of God. There are manses and other homes all over the country where men are seeking a good, cheap, sober, liberal, religious daily, and no provision is made for them. Of sensational papers

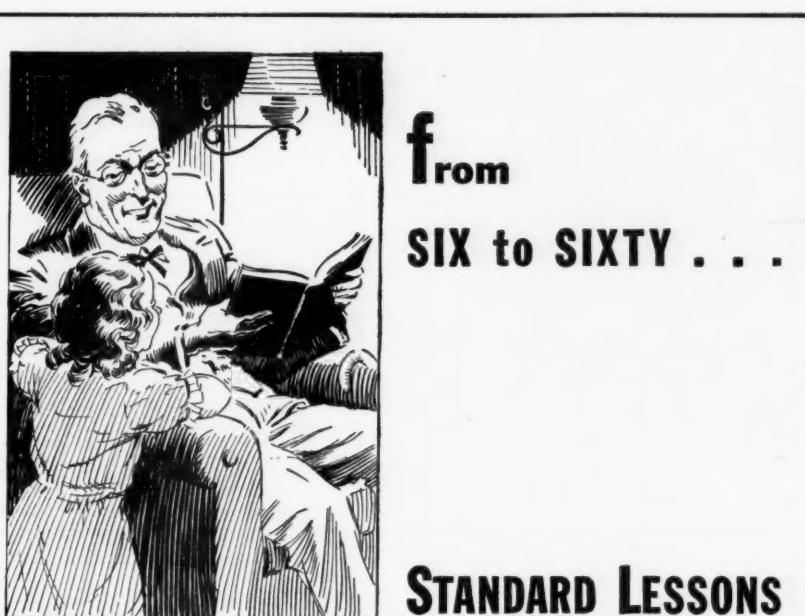
there is a superfluity and it is interesting to watch their front pages to see their interpretation of the public demand. A big boxing match, a society scandal, an extravagant speech by a foreign statesman, a test match at Lord's, a man bent after robbery or murder—those things have flaming headlines. But one has to read quiet weeklies, like the *Spectator*, to discover that (largely through the instrumentality of the League of Nations) a serious dispute between two other South American States has been settled. Some of our Press magnates would rather kick the League than advertise its good works. We Englishmen know what to expect and therefore discriminate in our purchases. But Americans now visiting our shores may easily get wrong impressions by reading the wrong papers. The whole question of the Church and the Press needs more attention than ecclesiastical leaders have given to it.

Germany has a more drastic way of dealing with minorities. A letter appears in the London *Times* from Dr. Adolf Keller in which he says that Germans get proper information about religious events in Germany not from their own but from the foreign Press. He proceeds to point out that the present situation in the country has more to do with theological controversy than with conflict in ecclesiastical policy. "To put it bluntly," he says, "behind the struggle in Church politics there lies a fundamental theological problem of a universal character. It is the controversy between a theology of creation and the theology of redemption. The theology of the German Christians, and still more of the German Faith Movement, is based on the mysticism of the blood, the race, and the State, and interprets these facts as elements of the Divine creation. The theology of the Opposition, without denying God's creation, is based on the sole fact of God's revelations and redemption through Jesus Christ and His Gospel. One cannot understand the German Church revolution without understanding this conflict. . . ." There are sober observers in this country who think the crisis in Germany is equal in importance to that of the Protestant Reformation and I should devote the whole of my space to it were it not for the assumption that you are as well informed as we are. If Cardinal Faulhaber's little book, *Judaism, Christianity and Germany*, has been published in your coun-

try I should advise my readers to get it. It contains the five Advent sermons preached by His Eminence in Munich last year when national feeling and especially feeling against the Jews was at its height. Protestants can read it with satisfaction even when not in agreement, for it was a timely and courageous act on the part of the Archbishop thus to show the religious, the ethical and the social values of the Old Testament, to show what the old Teuton religions really were when stripped of imaginative fabrications, and to set forth the facts about the contribution of Christianity to Germany. I am no Roman Catholic but I take off my hat to Cardinal Faulhaber. There are plenty of other books dealing with other aspects of the situation in Germany. I would particularly recommend *Hitler: Whence and Whither?* by Wickham Steed, a brief and popular but a thoroughly well informed essay. Mr. Steed is not only an eminent journalist: he is lecturer in Central European History at King's College, London.

I have no idea how much has appeared in your papers about British Fascists but I should advise my American friends not to take them too seriously. It is true that Sir Oswald Moseley is getting a following of Blackshirts and that one Press magnate is giving him support, but I see no sign of popular opinion turning in that direction. The movement receives much attention partly because of what has happened in other countries and partly because the methods are so un-British. A mass meeting was held recently at which Communist and Socialist interrupters were treated with such brutality that impartial observers were made sick. One reporter, whose own sympathies, I imagine, lean more towards the right than towards the left, described how "a sturdy squad of black-shirted figures would be upon them in an instant, punching, pulling and pushing with such vigour that after a very few moments of interruption the struggling rowdies would find themselves outside with black eyes and bruised bodies as the only practical results of their disturbance." The excesses of the meeting have led to important pronouncements in Parliament and the probability is that a Bill will be introduced to make it possible for police to attend such meetings without being invited by their promoters. We regret these episodes in our national life, but we should not like friends abroad to attach too much importance to them. The bulk of the British public are as stolid as ever and more likely to be disgusted by than attracted to such corybantic policies.

I had intended writing about the controversy occasioned by the preaching of Unitarians in Liverpool Cathedral, but that must be left for another month. I will end this letter by referring to the resignation of Dr. Inge from the Deanery of St. Paul's. With the retirement of Dr. Inge into private life there passes one of the most notable of a great succession. When the history of these times comes to be written many who have been prominent will no doubt disappear but I predict that the Dean will remain. It is not his preaching that has thrust him into the limelight. He is an indifferent if not a bad speaker. It is his pen. He



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And the angel said unto the shepherds, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this was the first birth of Jesus Christ. And all went to see the Babe in his manger. And when they saw him, they knew that he was the Saviour of the world. And when they had seen him, they went out and told all men the good news of his birth.

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Luke 2:6-7

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has written as a scholar and his books have had a wide public. He has written for newspapers and revealed a flair for short popular articles. He has spared no one. His pen has been used like a sword and he has given no quarter. But instead of setting every man's hand against him he found that the harder he hit the more men applauded. I doubt if he has written anything that will live, but he himself will be remembered, as Dr. Johnson is remembered, as a representative figure. No one can fill his place. Dr. Matthews, the Dean of Exeter, is to succeed him in every sense of the word. Dr. Matthews is a scholar and an apologist. Once he broke out in lighter vein when he answered Bernard Shaw's *The Adventures of the Black Girl in Her Search for God*. Once he incurred episcopal displeasure by packing his Cathedral pulpit with Free Church preachers. But he can be counted upon to be a dignified, cultured, broadminded representative of Anglicanism. He will not turn pens into swords and cudgels.

DR. HOUGHTON GOES TO MOODY BIBLE INSTITUTE

Dr. Will H. Houghton, pastor of Calvary Baptist Church, New York City, since 1930, will on November first become the president of Moody Bible Institute, Chicago. He will succeed Dr. James M. Gray who will continue to serve on the faculty. This announcement will be especially pleasing to churchmen, generally. Dr. Houghton succeeded Dr. John Roach Stratton, known far and wide for his dynamic and sensational fundamentalist ministry. Dr. Houghton's loyalty to the same fundamental principles of Christianity have never been questioned. But his method of preaching has been in quietness and industry. He has proven to have a splendid ability of leadership and has always been a leader in the sense of being able to secure loyalty and cooperation from his co-workers.

The Moody Bible Institute which Dr. Houghton is to head was founded in 1886 by Dwight L. Moody, one of the immortals of religion. Statistics for 1934 reveal that the year's budget was \$1,000,000, obtained largely through contributions. The day session had an enrollment of 850, the evening session of 1500, and the Correspondence School 10,000 students in all parts of the world. Sixty denominations were represented last year in the student body, which was drawn from 40 states and 17 foreign countries. The Institute has its own broadcasting station WMBI, with a Radio School which gives Bible instruction in ten languages. The Extension Department conducts Bible Conferences each year in many parts of the United States and Canada. Graduates of the Institute are spread over the five continents. More than 1300 are working in mission fields. The Institute has 34 buildings, its own heating, lighting and power plant, a private telephone exchange and gives its name Institute Place to the street on which it is located.

Few persons have sufficient wisdom to prefer censure which is useful to them, to praise which deceives them.

As ceremony is the invention of wise men to keep fools at a distance, so good breeding is an expedient to make fools and wise men equal.—Steele.

Hank the Samaritan

Luke 17: 11-19

A Visual Chemical Lesson for Thanksgiving

By Arnold Carl Westphal

MATERIALS NEEDED. Cardboard, crayons or paint, drinking glasses, envelopes, soup plate, and the following common chemicals.

5 cents worth of each of the following—Sodium Carbonate, Tannic Acid, Oxalic Acid, Tartaric Acid, Tincture of Iron, Baking Soda, Phenolphthalein (Liquid). If only powder is available, mix with a little alcohol.

Preparation

1. Draw a picture of skull and cross bones, and print LEPROSY on it. On the back attach an envelope containing Tannic Acid.

2. Cut out a cardboard heart, and put the name HANK on it. Make two troughs across the heart, as shown by lines C D and X Y, into which the movable letters T S can be put. Attach two envelopes on back of heart, one holding Sodium Carbonate and the other baking soda.

3. Cut out a cardboard Cross. Print JESUS HAS MERCY on it, and attach two envelopes to back, one holding oxalic acid and the other tartaric acid.

The Glasses

Have ten glasses of various sizes, to represent the ten lepers. Fill each glass to about three-fourths full of water. Put several drops of tincture of iron in each of nine of the glasses, and in the tenth glass, put some phenolphthalein.

(Less than ten glasses can be used, by letting a smaller number of glasses represent the nine ungrateful lepers.)

The Lesson

Thanksgiving came to us through foreigners; that is, the first Thanksgiving was organized and held by those who came from foreign shores. Long before this first Thanksgiving, there was another day of Thanksgiving held by another man, and he too was a foreigner.

Hank the Samaritan

We will nickname him, "Hank." (Hold up the heart.)

"Hank" never graduated from college, but he has some letters back of his name. (Point to the movable letters, T S.) They are a part of his nickname, and mean, "The Samaritan," so his full nick-

name is "HANK THE SAMARITAN," and the reason he is called the Samaritan, is that he belonged to that race of people, and they were foreigners to that part of the country where Hank went to live.

He was a fine boy, but he was very sick. He had a sickness called "LEPROSY." (Show skull and cross bones.) In those days, leprosy meant death, slow, painful, but certain death. Fingers dropped off, toes, ears, nose, etc.

Lepers could not live at home, for the sickness was contagious, so they usually found other lepers, and traveled in groups, spending their short lives in misery together. Hank found a group of nine other lepers to associate with. Some were old, and others young, big and small, like these ten glasses.

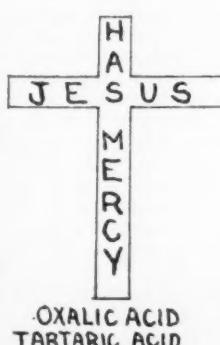
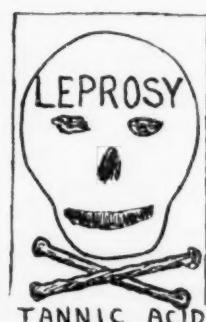
Leprosy was such a dreadful sickness, that it brought sorrow and unhappiness wherever it touched. Darkness and gloom came with it. (Here drop several pinches of Tannic Acid from the skull envelope, into each of the nine glasses having Tincture of Iron, and stir, making black water.)

This tenth glass represents "Hank The Samaritan." Hank was different from the other leper friends. He was the life of the crowd. Though his body was in great pain, and he was separated from his family, he had something in his heart, the others did not have. He was always happy and helpful. (Drop Sodium Carbonate from the heart into the tenth glass, and stir, making a red water.) The nine lepers had a dark outlook, but Hank had a bright outlook.

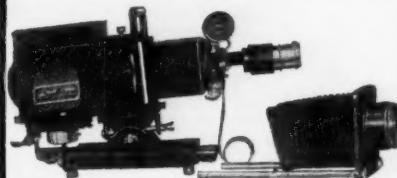
They All Came to Jesus

One day, these ten lepers came to a village, perhaps expecting to beg bread. Here they found Jesus. They knew nothing about Him, except that somebody had said he was a great physician. They had tried all others, but none could help. They had no money, but they were accustomed to begging their way, so they found Jesus. (Hold up the cross.) Everybody said He was kind and gentle, so friends told them not to be afraid to ask help of Him, for they said, "JESUS HAS MERCY."

They came, begging Him to have mercy upon them.



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• ASK DR. BEAVEN •



Albert W. Beaven

Please give me the best method of selecting and filing sermon materials that you know.

There are a number of systems on the market; each one claims to be the best. I personally tried several, and was finally led to use the following:

For filing textual material I took a good working copy of the Bible to a printer and had it interleaved, by putting three or four blank leaves after each printed leaf in the Old Testament, and six or seven after each leaf in the New Testament. Then as I read articles or material that bore on any given text, or which I thought would illustrate any given text, I made note on the edge of the page in the book or the magazine I was reading, indicating the text where I wanted it filed. Then it was passed to my secretary, who put the reference to the book page opposite that text in my interleaved Bible, if it came from a book in my library or from magazines that I kept on file; if it did not, it was to be clipped and kept in my clipping file. This

Jesus listened to their cry, and His heart was touched with their sorrow. He knew the religious customs of the priests, so He said, "Go and show yourselves to the priests," testing their faith. Well, they went, and as they went, something happened. **THEY WERE CLEANSED.**

One by one, the nine lepers looked at their hands, and the spots were gone. (Here drop the Oxalic Acid into the nine glasses, and stir, clearing the water.)

And see what happened to Hank The Samaritan. He too was cleansed. (Drop Tartaric Acid into the tenth glass, clearing the red water.)

The Thanksgiving

The nine lepers were so happy, they forgot all about the one who had healed them. They scattered, each going his own way, but Hank could not do that. He felt something in his heart that made him stop for a moment. Did you ever see anybody so happy they bubbled over with joy? Hank was that happy. (Drop some baking soda from the heart into this tenth glass, and it will effervesce. Be sure to have a soup plate under the glass to catch the overflow.)

Hank The Samaritan was a foreigner, but he did not forget the one who had befriended and healed him. He searched for a long time to find Jesus, and when

enabled me, when I approached a sermon from the textual point of view, to know what material I had on hand which bore on that text.

For topical material, I always kept a "Sermon Material File," having about thirty main divisions, with three to ten sub-topics under each. The general topics were chosen in the light of main interests—God, Christ, Bible, Church, Sin, Salvation, Immortality, Missions, International Justice, Good Will, Temperance, etc. Under these I would put as many sub-sections as I felt were called for. Then as material came in on a given topic I would drop it into these files. These were usually kept in the drawer of the desk at which I worked. Also from time to time as I read, when I came to material which dealt with a certain topic, I would put a note on the margin of the book or the magazine I was reading, indicating the topic, and this reference would be transferred to a card which I kept in that topic file. If I approached a subject topically, this card would show me what I had in my library which had not been clipped and placed in the file.

I have known a number of ministers who have not developed a system as fully as this, but have simply jotted down texts or topics that particularly appealed to them and then watched for material which came under these headings, keeping this material either in loose form in a letter file, or in a note-book. I almost invariably had, in addition to the system which I have outlined above, a note-book with special texts and topics that had attracted me, and I would let them ripen, so to speak, let material about them collect, and eventually have them ready for use.

he found Him, Jesus recognized him and said, "Were there not ten Cleansed—Where are the nine?"

Jesus was expecting them all back, but only one came, and it was Hank The Samaritan.

We saw that Hank had something in his heart all along, which the other nine did not have. Now we will see that he had something else, which the others did not have. (Take the movable T and place in front of Hank, in the trough, and put the letter S in back of Hank, spelling "THANKS.")

HE HAD THANKS IN HIS HEART.

Rude was his garment, and to rags all rent,
Ne better had he, ne for better cared;
With blister'd hands amongst the cinders
brent,
With fingers filthy, with long nayles unpared,
Right fit to rend the food on which he
fare;

His name was Care; a blacksmith by his
trade
That neither day nor night from work-
ing spared,
But to small purpose yron wedges made;
Those be unquiet thoughts that careful
minds invade.

—Spenser.

Church Stands by Stewardship

By W. Refus Rings

This unpretentious story has a big message. Here is a little church, badly needing money, which decides to throw out commercial methods and stand by stewardship. It was a courageous thing to do. But it paid. The church is the Reformation Lutheran Church, Toledo, Ohio, of which Mr. Rings is the pastor.

TOO much of our thinking about stewardship has been concerned with monetary returns rather than with spiritual development. True Christian stewardship is the result, not the cause of Christian living. A practical Christian stewardship program must be born in prayer, propagated by evangelism, supplemented by parish education and fulfilled in a generous response to the appeals presented. Carefully followed, such a program will revitalize the life of a congregation and give it a solidarity of purpose and harmony of spirit which conquers.

The experience of our own congregation fully justify the statements just made. Ours is a home mission project with a few more than a hundred active members. Our needs in leadership, equipment and other aids are greater than in many other congregations. We are located in a section where there is greater unemployment today than in the past four years. Just six men in the whole congregation are, at this writing, drawing a weekly wage. Yet this congregation is stirred with zeal and enthusiasm over plans and improvements for the coming months. Our experiences are told, not in a boastful manner, but to give hope and encouragement to countless other congregations who face problems similar to our own.

Our stewardship program was born in prayer. We entered 1934 with a large deficit several years old and with poor prospects for meeting the necessary current expenses. All sorts of money raising schemes were proposed and a few members dropped out because such schemes were not adopted. Offerings were small, discord was developing, and the whole situation looked desperate and discouraging to all—but a few! These few had the faith that God could lead the way out and on bended knees, these with their pastor made known their desires unto the Lord. Beside private prayers, this group held a prayer service before each Sunday evening service. As to results, they will be indicated as we proceed to unfold our program.

Like a mighty rushing force, the power of prayer must seek channels for expression and it will lead to the second step in a practical Christian stewardship program. As our prayer group prayed, wrote letters, and visited the indifferent and unchurched, they became conscious of their own spiritual shallowness. Two weeks of special evangelistic services were planned and held for the purpose of deepening the lives of our own members as well as presenting the Gospel to the unsaved. Communion services, held monthly, were preceded by real confessions and followed by greater consecrations until the whole congregation was bound together in a spirit of love and loyalty. In any program of stewardship it should be remembered that until God owns the soul, it is not likely that He

"A BIG STEP FORWARD"

January 1934, found our Church in bad financial shape despite funds gathered by questionable means over and above regular envelope offerings. When it was suggested that these questionable means be abandoned, a lack of harmony developed. However, a few members of the congregation, unknown to the rest, each Sunday evening, sought God's help in prayer. The result was better attendances at all services and the best financial record for the first 6 months of 1934 that this church has ever known. Call it "happen so" if you will but we believe it was the answer to earnest and sincere prayer.

Recently plans were laid which would again have led us astray. God, however, gave the pastor and Council vision and courage at last week's meeting to resolve that henceforth all funds for church purposes are to be raised through prayer and by direct appeals to our members to contribute "as the Lord prospers them." Only socials, suppers and other plans which are beyond question and which emphasize Christian fellowship will be permitted.

This places the finances of our Church on a Scriptural basis which should create a spirit of intense loyalty and clear away the many criticisms we have suffered. It places the responsibility upon each member in such a way that he cannot escape his obligation to support the work of his Church equally with all others.

To further acquaint the congregation with the wisdom of this Stewardship Plan, the Council will conduct a thorough Every Member Canvass in September, followed by a Loyalty Communion Sunday and by two weeks of special evangelistic services. A Parish Leadership Training Class will be started on October 1st and every councilman, Sunday School officer and teacher, as well as the officers of all church organizations are expected to attend. Other members in the congregation are also urged to attend these classes that they may gain helpful information. Announcements of topics to be studied will be announced soon.

This Type of Publicity Moved The Congregation

(Now turn to page 102)

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The story is related of a man who said to a friend: "I was in a railroad accident; a car was overturned in which were forty people, and I was the only one who escaped injury. Wasn't it a miracle?" To which the friend replied: "I know of a greater one: I was in a train which carried four hundred passengers; we rode for days across the continent, and we all reached there safely." Grateful as one should be for escaping unharmed in a wreck, is there not more reason to be thankful to God for our unbroken safety, for the knowledge that has been gained and applied for our benefit, and for the character of the man upon whose fidelity and skill we constantly depend?

Raymond C. Knox in *In Lumine Tuo*; Columbia University Press.

THANKSGIVING IN ADVERSITY

Adversity is often an angel in disguise, and grateful souls like the patriarch Job see the goodness of God shining through a world of debris and darkness and death into a world of perfect peace and

Thanks to the human heart by which we live,
Thanks to its tenderness, its joys and fears,
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.—Wordsworth.

THANKING GOD

We ought to give expression to our thanks because by so doing we gladden the heart of God. One tells of a certain tired minister who, on a late Saturday afternoon, was trying to finish his Sunday morning sermon. His interruptions had been many and his nerves were on edge from sheer weariness. Then came a knock at his door. He braced himself for another drain upon his energies and said, "Come in." Then the door was opened to a slit and a little sunny-faced girl looked in. "Daddy, may I come in?" she asked. And when consent was given, she bounded across the room, climbed into the tired man's lap and began to caress him in her sweet childish fashion. And then she said, "Daddy, I didn't come to ask you for a thing. I just came to climb into your lap and hug your neck and kiss your lips and tell you what a good, kind, sweet daddy you are." And so much warmth slipped into his tired heart that it crowded out all the weariness. And God is a Father, and his heart, too, warms at our giving of thanks. Therefore, "Let the redeemed of the Lord say so."

Clovis G. Chappell in *Sermons from the Psalms*; Cokesbury Press.

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TRUE GRATITUDE

"The poor are so ungrateful," said a richly dressed woman one day. "There is no use in doing anything for them; they do not appreciate it." It was easy to see why there could be no gratitude. Even a little child could have discerned that the gifts were made because the giver wanted for herself grateful homage as an opiate for her conscience and she was willing to pay for it by making gifts. This is why Jesus counselled us not to sound a trumpet when we give, but to hide ourselves so that not even our left hand should know what our right hand has done. True gratitude is a spontaneous lifting up of the spirit in response to the blessings of love. Truly

"The gift without the giver is bare."

Bertha Conde in *A Way to Peace, Health, and Power*; Charles Scribner's Sons.

GRATITUDE IN ACTION

The story is told of a traveler fighting his way through a blizzard in the rugged mountains of Glacier National Park. He was about to drop from exhaustion when he saw a light that led him to a cabin and safety. He asked his host of the evening why he kept that light burning long after he had retired. His answer was that he thought there might be someone lost in the mountains whose life might depend upon that light. The traveler later became wealthy and built a lighthouse off the coast of Alaska to save others whose lives might be endangered. That was gratitude in action!

Carl Knudsen in *The Christian Century Pulpit*; The Christian Century Press.

PAYING A DEBT

A man sitting in the White House wrote a letter to a poor humble shoemaker. And this is the message he wrote to him: "I would like to have a visit from you. Please come at your convenience. If it hadn't been for you I wouldn't have been here." Who was the sender of this grateful message? It was Calvin Coolidge. To whom was it directed? To a cobbler named James Lucey in Northampton. Surely not a shoemaker! Yes, a lowly shoemaker. Calvin Coolidge, as a student and later a struggling young lawyer, was accustomed to visit this humble place and silently listen to the homely philosophy of this lowly worker.

John Luke Gehman in *The Ceaseless Circle*; Fleming H. Revell Company.

THE GREAT AGES

The great ages have never been the comfortable ages; they have demanded too much and given too much. The comfortable ages are those which neither urge a man to leave his fireside nor offer him great rewards if he does so;

the great ages are those which will not let a man rest for the multitude of choices of works and perils they offer him. In easy, comfortable, money-making times men grow callous to suffering, dull of insight, sluggish of soul; in stirring, growing, stimulating times men draw in great breaths of mountain air, they are afield with the sun, consumed with eagerness to lavish the gift of life in one great outpouring of energy.

A man is specially fortunate, not when his conditions are easy, but when they evoke the very best that is in him, when they provoke him to nobleness and sting him into strength, when they clear his vision, kindle his enthusiasm, and inspire his will. The best moments in a man's life and those for which he is most grateful afterwards, are often the hardest and the most perilous at the time; but he thinks no more of personal discomfort and exposure than a thousand other brave men have thought of these things when the hour of destiny has struck.

John Herman Randall in *The Fine Art of Appreciation*; The Community Pulpit.

"IT CAN BE DONE"

Will Irwin, in his book, *Christ or Mars*, relates that a few days before the Armistice he went to a little French town, the scene of much shelling, with the man who had been its mayor in peace times, and accompanied also by a Red Cross major and a French captain. As they wandered over the ruins of brick and stone which had formerly been that peaceful hamlet, the French captain turned to Mr. Irwin and said, "Isn't it all foolish?" "It is," replied Mr. Irwin, "and it must be stopped." At this juncture the French captain shrugged his shoulders and asked, "How can it be stopped?" Then he added, "My hobby is the Greek philosophers, and I can't see that the moral stature of man has improved in these two thousand years. No," he continued, "this is folly, folly, but man cannot make it cease, it cannot be done." To which, Mr. Irwin tells us, there was something deep down within himself which answered, "It can be done."

For human nature can be changed. The pugnacious instinct in man can be sublimated. Nations can learn to settle their disputes peacefully, just as the rank and file of individuals have learned to settle their disputes through judicial procedure rather than by way of the jungle. War can be done away with forever if only we will think that it can be and believe that it can be and eradicate from our lives once and for all the notion that it cannot be done.

Albert George Butzer in *You and Yourself*; Harper & Brothers.

Celerity is never more admired
Than by the negligent.

—Shakespeare.

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Jewels to Crown the Worship Hour

By Ronald E. Terry

ARMISTICE SUNDAY

Call to Worship:

Blessed is the nation whose God is
the Lord,
And the people whom he hath
chosen for his own inheritance.
Righteousness exalteth a nation; but
sin is a reproach to any people.
O praise the Lord, all ye nations:
Laud him, all ye peoples,
For his loving kindness is great to-
wards us:

And the truth of the Lord endureth
forever.—The Psalms.

Sing: "The Lord is in His Holy Temple".

Period of Silent Prayer:

Invocation:

A King of kings, thou art, O Christ.
Thy throne is established in right-
eousness. Monarchs are swept away
by the passing of time and the
changing of circumstances; but thou
dost forever reign. We adore thee
as the King of our lives; we worship
thee as our Savior; we rejoice in thee
as our Friend. Amen. (Doran's Minister's Manual, 1929, p. 150.)

The Offertory:

The Sentence:

Remember the days of old.
Consider the years of many genera-
tions.
Renewed this day be all noble mem-
ories,
All high and holy traditions of the
past.

In that we ought to
Look backward and be grateful;
Look forward and be hopeful;
Look up and be humble;
Look about and be helpful.—Anon.

The Solo:

The Prayer:

O Christ, who by Thine atoning
blood made our warring natures one,
so making peace, we thank Thee for
this season which recalls to our
minds the close of a great and ter-
rible war. As men in times of battle
offer themselves to die for their
country, so may we now, as we wor-
ship with our offering, dedicate our-
selves to consistent living for the
kingdom of God. We ask it in the
name of the Prince of Peace. Amen.
—Author unknown

The Benediction:

Now may the presence of the Prince
of Peace bring to each one quiet
peace of God which passeth all un-
derstanding. Amen.

THANKSGIVING SUNDAY

Call to Worship:

Give thanks unto the Lord for he is
good.

Give thanks unto the God of Gods.
Give thanks unto the Lord of Lords.
Give thanks unto Almighty God, our
Father.

For his loving kindness endureth
forever.
Oh, that men would praise the Lord
for his loving kindness and for
his wonderful works to the chil-
dren of men.

Sing: "The Lord is in His Holy Temple".

Period of Silent Prayer:

Invocation:

O God, glory be to thy name for this
day. Make it a day of reverent joy,
and holy gladness of heart, and so
bring home to us the greatness of
our spiritual mercies in Christ, that
we may be filled with love and
praise, and evermore give thanks
unto thee, through Jesus Christ our
Lord.

The Offertory:

The Sentence:

The earth hath yielded its increase,
The ground hath given unto man.
The earth is the Lord's and the full-
ness therein.

A tenth of all thy increase shalt
thou give unto the Lord.

A tenth, and of the first fruits shalt
thou take it.

The Solo:

The Prayer:

Thou hast blessed us, Father, far
beyond our utmost deserving. And
we give thee thanks. As we present
our offering, let it express a part of
our thankfulness for Thy multiplied
mercies. Bless the cause to which
it is given. Receive with our offering
the praise of our lips, the love of
our hearts and the renewed consecra-
tion of our lives. In Jesus' name
we ask it. Amen.

The Benediction:

As unto Him the gratitude of all
ages hath been given, so now may
our gratitude be unto Him, that
there may rest upon each one of us
the Spirit of God, the fellowship of
Jesus the Christ, and the Com-
munion of the Holy Spirit, even now
and forevermore. Amen.

THE MASTER KEYS

The service of Jesus to life has been
unintentionally but strikingly put by
George Jackson in a tribute to Robert-
son Nicol, for many years the Editor of
the *British Weekly*, in these words: "He
flung down a bunch of keys for me, and
has set me to open doors for myself on
every side of me." God does not open
for us every opposing door. He does
something better. He flings down a
bunch of keys and lets us find them,
learn to use them and slip them into
locks ourselves. Think of the "bunch of
keys" which in his teaching and life
Jesus flung down before men: the assur-
ance of a Father just and loving; the
measurement of life by inward quality
and not by outward quantity; the pivot-
ing of conduct around the centers of
reverence for persons as children of God
and love for them as brothers; the goal
of Kingdom among men of righteous-
ness, love and peace. These are master
keys. They unlock the possibilities of
life at its deepest and highest.

Halford E. Luccock in *Preaching
Values in the Old Testament*; The Abing-
don Press.

Small are the seeds fate does unheeded
sow
Of slight beginnings to important ends.
—Davenant.

Hymn Book Dedication Ritual

By Warren E. Jackson

(Used for the dedication of the Inter-Church Hymnal at the First Baptist Church, Traverse City, Michigan, of which Mr. Jackson is the pastor)

2 Timothy 3: 17 *Thoroughly furnished for every good work.*

1. Explanatory Talk

THE hymnbook stands next to the Bible in its sacred associations and sacred uses, and therefore it should be handled as carefully and as reverently as the Bible. It represents the deepest spiritual insights of the world's greatest Christian leaders—her ministers, poets, and prophets. It is a book of the best poetry—giving most beautiful expression to man's highest ideals; of the choicest music—expressing the finest moods of man's spiritual being; and of the truest Christian education—summarizing the most fundamental teachings of pulpit and class room in choice language, and bearing these teachings most readily and surely into the mind and heart of the worshipper.

This particular hymn book which we dedicate stands well to the forefront of books of recent publication in its quality of general usefulness. 1) It is unusual in its selection of hymns to suit every occasion and need of the church and the church school. The first reaction of many seems to be, "There are so many good hymns that everyone knows." 2) It is unusual in its arrangement of hymns, having them placed, for the most part, in the order of greatest familiarity. Even those unacquainted with the literature of hymnology can find with ease, near the first of the book, a large number of the better hymns with which most folks are familiar. 3) It is unusual in its indices. Particularly helpful is the carefully cross-referenced topical index, by which even the layman would find it easy to arrange a song service on any desired theme. 4) It is unusual in its devotional section and aids to worship as arranged by Dr. Albert W. Palmer. Here we find personal meditations, calls to worship, confessions of faith, Biblical and extra-Biblical responsive readings, litanies, prayers, hymn meditations and orders of worship.

Well may we feel that we are more "thoroughly furnished" unto the work of praise and devotion. It is to dedicate such a book of sacred poetry, choice music and Christian teaching that we have set apart this specific period in this hour of worship. May we suggest that everyone join in the responses in the following litany of dedication.

2. Litany of Dedication**

MINISTER. To the glory of God the Father; to the service of Christ and his Church; to the quickening influence of the Holy Spirit:

PEOPLE. *We dedicate these hymn books.*

MINISTER. For the ministry of music to the soul; for the expression of the heart in praise and prayer; for the uniting of our voices in sacred song:

**Litany taken from a folder put out by Biglow-Main-Excell Company, Chicago, Illinois, publishers of the Inter-Church Hymnal.

PEOPLE. *We dedicate these hymn books.*

MINISTER. For the education of our minds in the inspired writings of poetic seers; for the singing of the Gospel story in language which is common to all:

PEOPLE. *We dedicate these hymn books.*

MINISTER. For the awakening of the spirit of personal devotion; for the soothing of troubled hearts; for the giving of comfort to the sorrowful:

PEOPLE. *We dedicate these hymn books.*

MINISTER. For the kindling of courage and heroism; for the instilling in our hearts of Christian ideals and purposes which have the approval of God; for inspiring our hearts to fare forth in the service of Christ:

PEOPLE. *We dedicate these hymn books.*

So may we indeed "come before his presence with singing, and enter into his courts with praise," "more thoroughly furnished unto" the good work of praise.

3. Let Us Pray

Our Father and our God, with thanks unto thee for all thy mercies, and for every good gift that comes from thy hand, we would consecrate these instruments of praise and devotion to thy service. By our use of these books we would seek to approach thee in spiritual fellowship and gain inspiration for service in the tasks of thy Kingdom. May our every use of them be holy and sincere, as unto thee. May we strive increasingly, through their use, to honor our Master and advance his ways of love and forgiveness and brotherhood in the world. Thus may we carry out more fully the New Testament injunction to "speak to one another in psalms and hymns and spiritual songs, making melody in our hearts unto the Lord. We ask it for the sake of Christ, our Redeemer. Amen.

4. Hymn

O worship the King, all glorious above,
Grant-Haydn

LITTLE OR BIG INTERESTS?

When the great dam at Assuan, Egypt, was completed—a dam that was to make possible the irrigation system of Egypt—a marvel of skill in the making of it and of usefulness in what it meant to the country, the authorities invited some African chiefs from the interior to visit it. They were taken about the whole dam in motor cars, but they were uninterested until one of them spied a pipe with a faucet on it coming up out of the ground and water flowing from it. They got out of their cars and gathered around it, in high glee over this water-pipe. Not interested in a dam that would send the life-giving waters over the whole of Egypt, but tremendously interested in a water-pipe! Some of us show childish delight in little "blessings," and all the time here is this Central Resource, the mighty overflowing, lifegiving Spirit.

E. Stanley Jones in *The Christ of the Mount*; The Abingdon Press.

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Church Stands by Stewardship

(Continued from page 97)

will receive a reckoning of the soul's possessions.

These two steps in a practical Christian stewardship program must be followed by the third, namely, parish education. By means of a four page mimeographed weekly bulletin, distributed at the Sunday services, a monthly church treasurer's report has been placed before the membership. On other Sundays, benevolences and other phases of congregational activity have been explained. This made the bulletins more than service forms to be left in the pews. Many churches have dropped their bulletins because of the expense attached but by using our bulletins in this fashion, they have more than paid for themselves. This fall a monthly parish paper will supplement the Sunday bulletins and a class in parish leadership training will give further enlightenment to our people. When the people know, they will respond.

Such a program of prayer, evangelism and parish education can have but one result, a generous response to all the appeals of the Church. As our program developed, our offerings steadily increased and by the end of the first six months of 1934, the deficit had disappeared, current expenses had been met, a generous amount had been contributed to benevolences, and not a few repairs had been made to the church property and paid for in full. As a home mission congregation, we have of course received assistance from the Church at large, but such assistance has been received from the establishment of the congregation. This year however, the assistance received is quite a little below that received in other years and undoubtedly will be reduced still further at the beginning of the new year.

Practical Christian stewardship must be a year around program. To this end we are now laying plans for the coming months. First will come the Every Member Canvass which will present an appeal for pledges of loyalty and service rather than of money. Because no money pledges have been asked for more than two years, more than 75% of our membership now contributes regularly through the weekly envelopes. Each one is urged to give weekly "as the Lord has prospered him" and to send in the envelope regardless of what it contains. Experience proves that this plan is far better than the solicitation of pledges which are never paid and which cause many to grow indifferent.

Two weeks of evangelistic services will follow this canvass. Guest speakers will inspire further consecration and activity on the part of our membership. There will be no drive for converts or new members but there will be a constant stream of tracts and visitors going into the unchurched homes of our community to remind those within of their stewardship to God. Through succeeding months, stewardship will be the underlying theme of sermons and of the work done by our various organizations. In a certain sense conditions outside the church have grown worse during the year but we face the future with faith and assurance. God has already shown His approval of our program in many ways and surely He will continue to guide us in the future. We thank Him for all our blessings and trust that our experiences may put new life and hope into many congregations like our own. Practical Christian Stewardship is the solution of today's problems in our churches and it is the only method by which the Church can restore itself to a position of influence and integrity in the community.

SHARING IN CREATION

For me the thought of sharing in the great continuous process of creation is a great challenge both to the teacher and the farmer. One morning a farmer near Carlsruhe in Germany was mowing, near the highway, when a large, active man taking his morning exercise stopped to talk with him about his work. Then taking the scythe for a few moments, he mowed a bit with it, handed it back, and passed on. The stranger proved to be none other than Prince Bismarck, Chancellor of the Empire. So proud was that farmer that he "had once mowed with Bismarck," he saved that old rusty scythe as the most precious heirloom of his family, to be passed on to his great-grandchildren! Commenting on this incident, an American farmer, who values his privilege of sharing with God in the work of creation, remarked, "How much more immeasurably high and exalted is the station of the farmer who is in a measure a fellow-craftsman of the God of Nature, the great First-Cause of all things!"

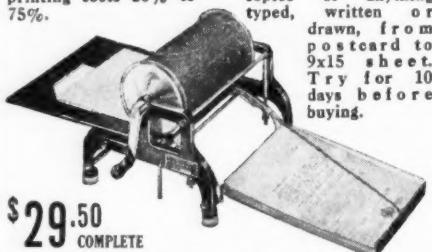
George Walter Fiske in *Studies In Spiritual Energy*; Fleming H. Revell Company.

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A PARISHIONER'S CODE

By William Porkess

I WILL—

Through the intelligence that God has endowed me with,
Through the practice of prayer and faith that He expects,
Through the strength of purpose that He assuredly will give,
Through the power of example that always magnetizes,

PERSONIFY the following CODE—

By putting my Church above private interests and pleasures.
By extending to my Pastor a quality of loyalty, such as I would look for from him, when in special need of the Church's ministrations.
By adopting a standard of giving to the Church's work that would justify me in confidently inviting others to follow.
By seeing that my worship of Almighty God is a regular and not a spasmodic thing.
By selecting some service for the Church that is unselfish, and is also in addition to my sincerest worship and truest giving.
By seeking to win those closest to me, together with my circle of friends—rarely seen in Church, into regularity of worship.
By using my Bible, as a means of more deeply realizing the Will of God, and awakening a willing submission to the authority of the Church.

By regulating my reading, so as to give me a firm grasp of the Church's history, its teaching, and its missionary programme.

By making less of opinions and arguments, and more of Christian convictions.

By resolutely trying to preserve the true function of the Church—as a House of Prayer, and thus save it from the modern danger of being turned into a mere club for social activities and money-raising enterprises, under the camouflage of good causes.

WE MUST HELP GOD

Much sound philosophy for this or any day is contained in the conversation wherein one Scot in hopeless mood exclaimed to another: "God help us!" and was met with the instant reply: "Aye, Donald, but we must help Him!" Mankind, with all its faults and failings, has extricated itself from appalling abysses in the past and can do so again. Let but goodwill, faith, hope and charity prevail, and the race may move far toward that richer, truer state of life of which prophets have spoken, and poets have sung, and for which Christ lived and died among men. If, during the past century, but half the creative thought directed toward the study and conquest of the physical world, whose fruits have tended to breed little but chaos and despair, had been devoted to the spiritual universe and to the diviner possibilities of life therefrom, the world ere now had been within sight of the towers of the City of God.

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H. AUGUSTINE SMITH

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—Rev. Lester L. Wood, Pastor
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Psalm 74:6

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Now they met in executive session to outline the plans for winning others to their propaganda and faith.

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And there was McKibben, manufacturer of Squeegie. In 1927 he had made three millions through his company and twice that by judicious trading.

The third was Stein, the broker. Through his offices there had flowed month after month, back in the days of prosperity, more orders than through ten other offices combined.

And finally there was Gloster, the clergyman, rector of the fine church on the avenue. He had baptized babies, born with silver spoons, from a golden bowl and had prayed tired millionaires out of this sordid world into the heaven of rest.

But now all four belonged to the great disillusioned. They had forsaken the way of all flesh and turned their faces to the new day of freedom.

"It's the whole system that is wrong," said the lawyer. "When I think of how I prostituted my ability for gold I wonder if there can be a God big enough to forgive me. For a few thousand dollars I fixed it so that knaves could steal millions. But now that is past. The old is gone. The new day will come."

"The new day of freedom must come," said the manufacturer. "Capitalism is doomed. The world would have been a better place if I had stayed with my factory. Instead I had to play the market. The whole system of trading is dishonest. The world will not be a safe place for our children until every tape ticker is busted and every broker's shop laid at waste."

"It will come, brothers," agreed Stein. "I was a broker and successful as the world counts success. But when I see the young men, now grown old, who learned the gambling under me I know that the whole thing was wrong. I see, sometimes, widows suffering and children hungry because they were caught in the fascinating spider web of the street. I want to see the entire system destroyed."

The three men looked at the clergyman. He had been a leader in these smooth sayings.

The preacher did not hesitate.

The New Day

By H. L. William

"I was a prophet of God," he said. "But I sold my spirit of prophecy for the food at rich men's tables. From my pulpit I led the fattened rich to feel that they were God's chosen people and that nothing could be morally wrong as long as it was commercially profitable.

"I was rich myself. I gathered tips as well as food from the tables of millionaires. But that is gone now."

He wiped his eyes with a cotton handkerchief, an indication of his poverty.

"Yes, that is gone and I am glad of it. Now we can see the truth of life. The old system of capitalism must go."

The four men looked at one another.

"We are agreed on that point," said the lawyer. "The old system must go. We are the embryo of an organization which will overthrow capitalism and its dishonest stock exchanges."

"We are agreed," said the manufacturer, "that business must exist for the good of the employed as well as the employer. Speculation should have no place in honest industry."

"We are agreed," said the broker, "that any plan which permits buying on the margin and gambling in futurities is morally wrong and must be destroyed."

"We are agreed," added the preacher, "that religion must take a stand against the abuses of business and politics. It must stand for humanity and against privilege."

The disciplined ears of all the four men suddenly reacted in the same way. Through the open window came the cries of the newsboy. He was a block away but they could not mistake that sales talk.

"Extra, extra," shouted the boy. "Stocks rise. Stearns goes up ten points. President says recovery boom has started."

The four men jumped as with a single thought. A taxicab carried them down town to the broker's office. Together they were able to raise a pool of six hundred dollars.

"Six hundred dollars on Stearns," said the broker.

* * *

The market continued to rise. The next day the custodian again hung out his sign

CLUB ROOM
FOR RENT
CHEAP

But the four men did not come back.

The chastisement, but not the punishment, of our peace was upon Him. Christ could not be punished as a sinner; he suffered as a Savior. You will ask me to explain this statement. I cannot; no one can. This I know, that fullness of trust in the Saviorhood of Christ insures deliverance from the guilt of sin and from every consequence of sin which would hinder us from attainment of his holiness.—R. J. Campbell.

• THEY SAY •

A BELATED
HANDCLASPEditor, *Church Management*:

Congratulations on your editorial in July *Church Management*. "God Gets Second Place" was a keen discernment of the situation. I did not write to you earlier, because I felt that any thinking man could see the point. But when two letters in the August issue, which I have just had opportunity to read, criticise your editorial, I felt that I should indicate that some agree with you rather than the critics.

I am not a Presbyterian but have been trained in a Presbyterian seminary, and know some of the conditions in the Presbyterian Church. A few years ago, when Dr. Clarence Edward McCartney was Moderator, action was taken against Harry E. Fosdick regarding his occupancy of the First Presbyterian Church in Manhattan. At that time the liberal group of the church cried out for liberty of conscience. Now the tables are turned, and it is McCartney and those who agree with him, that seem to be in the minority. If the liberals pleaded for freedom when they were not in control, should they not be willing to grant it, now that they seem to be in control?

Not only are ministers being considered for expulsion from the Presbyterian Church, because of their interest in an Independent Board which has no relation to the Presbyterian Church, but fine young men seeking license to preach, are denied license if they will not pledge whole hearted support to the Boards of the church whether they are right or wrong. Several young men have been refused license, in Baltimore, Maryland, and Chester, Pennsylvania, Presbyteries because they have been educated at the Independent Westminster Theological Seminary in Philadelphia which is headed by J. Gresham Machen, a world renowned scholar on New Testament. These young men pass their examinations and agree to support the Constitution of the Presbyterian Church, and agree to support the Boards as long as they are working in agreement with that Constitution. But the church says you cannot be licensed because you will not bow to the dictates of the powers that be. Scores of Presbyterians are received each year from Union Theological Seminary of New York which is independent of the Presbyterian Church, but persecution is heaped upon those who come from a Seminary that desires to be true to the church.

D. M. Cory in the August issue says this is a "cantakerous minority" and "turbulous remnant." These leaders are not so considered outside the denomination. It is time that a religious periodical speaks out boldly against ecclesiastical monarchies that withhold licenses to preach from sincere young men who will wholeheartedly support the Constitution of the Church but will not pledge themselves to support movements and groups that violate that constitution. The graduates of the Westminster Seminary who

are being attacked, have had no difficulty in finding pulpits in which to preach. There are not sufficient graduates to meet the demands.

Do not fear unsigned protests as your Philadelphia subscriber gives. Your magazine is not "constantly deteriorating." It is better to stand for the truth than to compromise in order to get subscriptions.

Robert S. Wilson,
Knox, Pa.

THIS SEMINARY
HAS PRACTICAL INSTRUCTIONEditor, *Church Management*:

Having read with interest the article by Rev. Cecil Osborne on "The First Five Years Are the Hardest," I rise to a defense of some seminaries. His experience was not mine. My seminary may come in for its just share of criticism along other lines but it cannot be truly said of the Northern Baptist Theological Seminary, Chicago, Illinois, that it has neglected training its students along the lines of practical theology. For one thing it has a thorough course on parliamentary law and the proper conduct of assemblies. It has a course on church management that gives each student an opportunity of drilling himself in the proper procedure in the various services of the church. Experienced ministers who had earned for themselves a reputation came before the class and gave instruction about the wedding ceremony, funeral service, the baptismal and communion services, and the conduct of a worship service. It is of course assumed that a candidate for the ministry will avail himself of every opportunity to attend the various kinds of services of the church and study the methods of pastors. From time to time we were referred to churches in the city where we could see for ourselves.

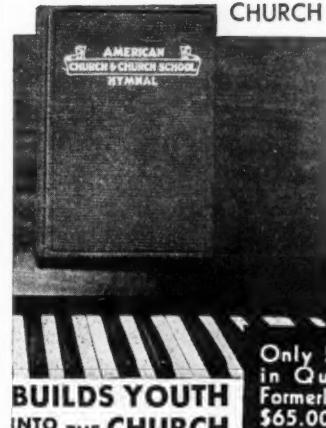
My first baptismal service was not a dread. I had been thoroughly drilled by Dr. M. P. Boynton of the Woodlawn Church of Chicago and the baptism of twenty-three candidates was so impressive and convicting that eighteen others followed two weeks later.

In view of the fact that the seminaries are under fire at the present time I am writing this reply. Criticism should be true first of all.

Phillip Johnson,
Quincy, Illinois.

Let us not stop our thinking, let us not be frightened by things which are called "ists" or "isms." Let us resolve to remember that the final test of the truth of a social movement is what it does for human beings, how it reaches forward toward justice and mercy, and whether it brings God's will on earth.—Rev. Gilbert LeSourd, secretary of the *Missionary Educational Movement*.

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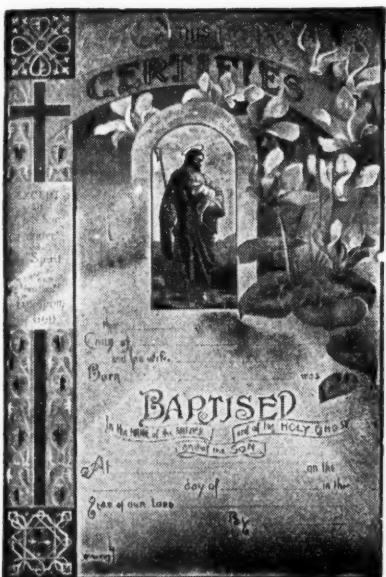
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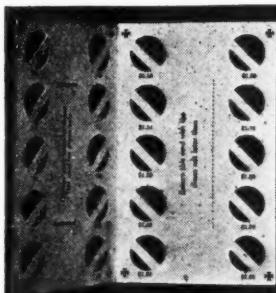
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APPLICATIONS PENDING

Several other organ makers have made application for space in this department. We were not able to complete the necessary investigations about their work by the time the magazine went to press. If accepted, their cards will appear in the next issue. Until actual publication of its advertisement we cannot enter into correspondence regarding any particular maker.

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CHURCH MANAGEMENT
AUDITORIUM BUILDING CLEVELAND, OHIO

• THE EDITORIAL PAGE •

The Preacher's Wonderland

I HAVE a friend who insists that the story *Alice in Wonderland* grew out of the author's experience as a pastor. "In fact," he says, "nearly every incident in the story of Mr. Dodgson has its parallel in my own parish." His illumination of the parallels is pretty convincing.

For instance here is Alice playing croquet with the queen. She thought that she had never seen such a curious croquet ground. It was all ridges and furrows; the croquet balls were live hedgehogs, and the mallets live flamingoes, and the soldiers had to double themselves up and stand on their hands and feet to make the arches.

Now let us turn to the book.

"The chief difficulty Alice found at first was in managing her flamingo: she succeeded in getting its body tucked away, comfortably enough, under her arm, with its legs hanging down, but generally just as she got its neck nicely straightened out, and was going to give the hedgehog a blow with its head, it would twist itself around and look up in her face, with such a puzzled expression that she could not help bursting out laughing: and when she had got its head down, and was going to begin again, it was provoking to find that the hedgehog had unrolled itself, and was in the act of crawling away: besides all this there was generally a ridge or furrow in the way wherever she wanted to send the hedgehog to, and, as the doubled up soldiers were always getting up and walking off to other parts of the ground, Alice soon came to the conclusion that it was a very difficult game indeed.

The players all play at once without waiting for turns, quarreling all the while, and fighting for the hedgehogs; and in a very short time the Queen was in a furious passion, and went stamping about, and shouting, 'Off with his head!' or 'Off with her head!' about once in a minute."

Need I press the simile. Here is the preacher trying to build his parish. His tools are individuals, trustees, elders, deacons, committeemen and others. Every time he is ready to start work he finds that a trustee with a puzzled expression on his face, an elder has unrolled himself and can't play, or some miffed member has walked away and is off the playing ground.

And in the average parish there is always the "Queen" who feels that the way to the kingdom of God is by constantly ordering off the heads of those who disturb her. Haven't you felt as Alice did as she said; "They are so dreadfully fond of beheading people here: the great wonder is, that there is one left alive."

If your officials have a sense of humor, read this

story with them at your next meeting. If they lack that sense better forget that you have read this editorial.

This Seminary has an Apprentice Plan

THE editorial in the September issue on the responsibility of the Theological Seminary elicited only favorable comment. Several men engaged in seminary leadership have written that their own ideals are those of the editor. But from the Augustana Theological Seminary, Rock Island, Illinois comes most sought for information. This seminary has already embarked on a plan for lengthening the seminary period through actual parish experience.

Dean Conrad Bergendoff writes the editor of the plan. Preferably the third year of seminary work is to be spent in the field work. To accomplish this the students are assigned to churches where they work under direct supervision of the pastor. During this apprenticeship they are paid thirty dollars per month, plus room and board. If their work in the field is satisfactory they may return to the seminary for the final year of work. If the work has not been satisfactory they will probably be urged to discontinue seminary training.

There are two main objectives in this program. The one is to give students the practical experience. The other is the feeling that this plan—more than class room tests—offers the opportunity for weeding out men unfitted for the ministry. With the introduction of this plan the course of study was extended to four years.

The practical field work is integrated with the seminary curriculum. The fourth year will feature seminar groups. Naturally after the practical experience the students will be better able to fit into the seminar picture. Surely they will be able to discuss, with more knowledge, the practical problems of ministry.

A study of the instances of men already placed is interesting. They have been assigned to locations where it will be most helpful for them. Two Massachusetts men are on the West Coast, a Minnesota man is in New York City, another Massachusetts man is in Minneapolis, a man from rural Dakota has gone to Tacoma, Washington, and so on.

Says Dean Bergendoff, "The plan has grown entirely out of our needs, and we are enthusiastic over its initial success. Fewer and better trained preachers is our goal, and we are trying to select and then give those selected the most all around training possible."

What a story this is for those interested in ministerial training. The Evangelical Lutheran Augustana Synod of N. A. is to be congratulated on its leadership in this field.

What is a Good Tract?

THE use of tracts in church promotion and religious propaganda seems to have gained a new impulse. Churches certainly are using them more and more. Few churches now send out monthly or quarterly statements without giving their statements the added pull of this kind of envelope publicity. Church attendants are constantly urged to a new loyalty through the reading of those left in the pews.

It might be wise to raise the question right now of "What is a good tract?"

First, a good tract is one which will be read. This is the great test of any printed matter. To what purpose the labor if it is not read? Printing means nothing, circulation means nothing, cost means nothing, except the publication is read. In order to encourage reading the tract must be attractive to the eye as well as stimulating to the mind. It must not be so long as to appear burdensome. It will probably combine pictures with text to accomplish its purpose.

Secondly, a good tract should be truthful. Truth should not be misrepresented to sell an idea. It is plainly as wrong for a church to twist numerals or figures of speech to sell religion as it is for any

salesman to do this to sell the products of his factory.

Third, a good tract must accomplish the purpose sought. For instance let us suppose that your church treasurer uses a pay-up tract in his quarterly statement. If the use of the tract produces more money it is worth while. Tracts are inexpensive. If an investment of two dollars in tracts increases collections even ten dollars it evidently pays for itself. Some churches expect to invest a few cents in tracts and then reap hundreds of dollars. Of course the more the tract produces the better it is. But one should not ask the impossible.

Similarly a tract to built up attendance at Sunday morning service pays for itself if it produces attendance. If it brings a dozen people in it is worth while. Sometimes the recovery of one person would be worth the investment. Here again the greater the returns the better the tract.

* * *

The tracts of today are not to be compared with the essays of the tractarian periods of the past. Instead they are bright, brief, snappy, not giving an extended argument but selling just one idea. Such tracts are available. Used judiciously they will bring results.

"THE WORLD DO MOVE"

By the Editor

NEW PRESBYTERIAN PUBLICATION

We have listed from time to time deaths among religious publications. Occasionally we have had opportunity to record a birth. *The Baptist World*, founded a couple years ago when the *Christian Century* absorbed *The Baptist*, seems to be coming along fine. Now comes the announcement of *The Presbyterian Tribune*.

Dr. Edmund B. Chaffee, director of the New York Labor Temple, will be the editor. With him will be associated a group of men whose names count in religious circles. Among these is James E. Clarke, for many years editor of the *Presbyterian Advance* which now will be discontinued. Dr. Clarke's son, James V. Clarke, will be the business manager of the new paper.

The press release insists that the new journal will not be controversial. It will be distinctly Presbyterian and will seek the unity of the Church. The Presbyterian Church in the U. S. A. has no official publication. *The Presbyterian Magazine*, a monthly, was discontinued eighteen months ago. But there will now be four independently controlled periodicals in the denominational field. These will be *The Presbyterian*, a weekly published at Philadelphia, *The Presbyterian Banner*, a weekly published at Pittsburgh, *Christianity Today*, the organ of the Machen group published monthly at Philadelphia and this new *Presbyterian Tribune* which will be published from New York.

While disclaiming any intention of theological controversy the release makes clear that the new paper will be partisan in economic questions. It "intends to stand foursquare for the interests of the common people, those folk of whom it is written that 'they heard him gladly.'"

TWO DEATHS

The Church Militant has become poorer by two deaths, recently reported. First is that of J. Stuart Holden, of St. Paul's Church, London. Few English preachers have become so well known to Americans as Dr. Holden. Always a minister of the Established Church of England, his spirit of fraternity made him a welcome visitor among every sect. He could sing American Gospel hymns with the gusto of a sectarian and was always at home in informal religious worship. He liked America and its people. He was equally at home at Northfield, Winona Lake, or Massenetta Springs. The editor of *Church Management* was surprised at one time when he asked for an appointment to discuss church publicity with him. This is mentioned merely to show the interests of the man in our Christianity.

The second death is the lamentable passing of Elliott Speer, principal of Mt. Hermon School for Boys and Headmaster of Northfield Seminary. All our readers have the story by this time. To date no announcements of definite suspicion of his murderer have been made. Mr. Speer was thirty-five years of age. He represented the best Christian cul-

ture of our land. His mind was keen, his spirit was kind, he saw through problems and dared to attempt. His death is a severe loss to the entire Church.

FROM THEIR ABUNDANCE

A friend drops in to tell me that I was all wrong in questioning the sincerity of socialistic preaching ministers. He says that the action of the East Ohio Conference of the Methodist Episcopal Church showed that the men were anxious to divide wealth to establish a brotherhood among themselves. In order to aid those who might find the going hard the conference agreed that clergymen receiving over \$1,500.00 per year should pay two per cent of the amount received over that figure into a fund which would aid those in need, who receive salaries less than \$1,500.00. Thus a man getting a salary of three thousand dollars per year would pay into this fund \$30.00; if his salary is \$5,000.00, he would pay in \$70.00.

Perhaps my friend makes his point. But my emotional reaction is quite different. This gesture seems much more to justify the line "They cast in of their abundance," than that from the book of Acts which says that they had "all things common."

This is our comfort, that when our souls are too full for utterance the Lord reads our feelings. If words fail us, God hears the songs or the sighs of our hearts.—Charles H. Spurgeon.

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